

ARCHAEOLOGIA:  
OR,  
MISCELLANEOUS TRACTS  
RELATING TO  
ANTIQUITY.

PUBLISHED BY  
THE SOCIETY OF ANTIQUARIES OF LONDON.

VOLUME XIV.



L O N D O N :

Printed by T. BENSLEY, Bolt Court, Fleet Street.

Sold at the SOCIETY'S APARTMENTS in SOMERSET PLACE; and by Messieurs

WHITE, ROBSON, NICOL, LEIGH and SOTHEY, BICKERSTAFF,

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At a Council of the Society of Antiquaries, May 27, 1802.

**RESOLVED,**

THAT in future any gentleman, desirous to have separate copies of any paper he may have presented to the Society, which shall be printed in the *Archaeologia*, shall be allowed, on application in writing to the Secretary, to receive a number, not exceeding twenty copies, of such paper.

having been broken near the rim. No. 2, its appearance after  
having been broken on one side. No. 3, a part of it with its rim  
intact, nearly in their true size and proportions.

## ARCHAEOLOGIA:

### MISCELLANEOUS TRACTS, &c.

*L. Account of a Burial Urn, discovered at Colney,  
in Norfolk, in a Letter from the Rev. William  
Gibson, M.A. and F.A.S. to the Rev. John  
Brand, Secretary.*

Read June 13, 1799.

SIR,

I HAVE the honour to transmit to you, and by your favour to  
submit to the inspection of the Society of Antiquaries, sketches  
of what I presume is a Roman Burial Urn, dug up on the 26th day  
of April last, by labourers employed in raising gravel, for the re-  
pair of the adjoining turnpike-road, from a pit in the parish of  
Colney, situate three miles to the west of the city of Norwich,  
on the way to Hingham. The sketches are the work of an un-  
skilful hand, but they may serve perhaps to convey no very inac-  
curate idea of their subject. Of these, No. 1, (Pl. I. fig. 1.) is  
intended to represent the appearance of the Urn previously to its

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B

having

having been broken near the brim. No. 2, its appearance after having been broken on one side. No. 3, a part of it, with its ornaments, nearly in their true size and proportions.

	Inches.
Its dimensions from the brim to the extreme broken part at bottom are . . . . .	14
Its diameter at the brim . . . . .	11
..... at the broadest part of the shoulder . . . .	12
..... at the narrowest part below . . . . .	6
Depth of the upper border . . . . .	2
..... of the border in the groove . . . . .	2

Arriving at Colney, from another benefice in the county of Norfolk where I more commonly reside, the Urn abovementioned was brought to me, about an hour after it had been discovered: its smaller end, or bottom, which was placed uppermost, having been broken off when the spade first struck upon it. In all other respects it was raised entire; and its contents, consisting wholly of burnt bones, ashes, and bits of charcoal, which seemingly had been confined within it only by a sort of crust of earth, pressed hard into its mouth: poured out, on that crust being broken, and mixed with the loosened soil and gravel, from whence it had been taken; about a pint in measure, however, still remained behind, of which, as well as of the substance of the Urn itself, specimens are now transmitted.

Such of the contents as had run out were afterwards carefully examined by the labourers, in the hope of finding money; but neither coin, nor any other substances than burnt bones, ashes, and charcoal, were discovered; which, together with the fragments of the bottom of the Urn, were immediately thrown into the cart and carried off. By an accident the side was injured afterwards, and

and appears to be more decayed than any other part, from a defect, probably, in the burning.

On visiting, without loss of time, the spot from whence it had been taken, it was perceived that it had been deposited at the depth of between three and four feet below the present surface, on the highest part of a knoll, or swell, apparently raised somewhat by art above the natural position of the ground; the layer of good mould over the undisturbed and regular strata of yellow sand and gravel, being thicker within the circumference of a few yards, just upon this crowning (where, from many causes, it might have been expected to be thinner) than it appears to be lower down its sides. The colour of the earth in which it had stood was a dusky brown, resembling rotten wood, much mixed with ashes and charcoal, spaces of which, several inches thick, amongst which are found pieces of burnt bone, and flints bearing evidently the marks of fire, occur in various places.

By the specimens inclosed, the substance of the Urn will be perceived to be of a coarse earth, blackish in the middle, as if not thoroughly baked, having its surfaces of a reddish brown, the outward one rather darker than the inner; the former of these, near the brim, retaining a degree of smoothness as if it had been slightly glazed.

The exact shape of the bottom of the Urn I have not been able to ascertain; one of the labourers who found it asserting, that it was narrow but flat; another, that it was rounding outwards; if this last really was its shape, it may serve to account for its having been deposited with its mouth downwards.

I have been since assured by a very creditable person, who, renting the turnpike-gate in the parish, has himself laboured, and superintended the labourers, in this gravel pit, for more than ten years, and his assurance has been strengthened by the testimony of others, that spearheads of iron, much consumed with rust, but still



retaining parts of the sockets into which their shafts had been thrust, as well as other instruments somewhat resembling knives, and also a horse-shoe of an unusual shape, round and broad in front, narrowing very much backward, and having its extreme ends brought almost close behind, and rather pointing inwards, with the nail holes still perfect, have at different times been dug up in various parts of this pit, and near it; especially on the declivity towards the west, at about a hundred and fifty paces from the summit of the swell, in widening a private road, which winds about it. Fragments of Urns, also, continually occur in removing the upper soil to come at the gravel, though it is not remembered that an entire one ever had been found before; but on this subject he remarked, "Probably, Sir, you never would have heard of *this*, if you had not come just at the time you did; for it is a hundred to one but it had been kicked in pieces, as a broken pot, worth nothing, and carried out into the road, like the rest of the *rubbish* of which we have been talking."

My attention being drawn by this discovery to a spot, of which the property, by a late exchange for glebe lands, now vests in the rectory, and which is separated from the garden of the parsonage only by the turnpike-road, I have little doubt but I shall be enabled to transmit to the Society farther specimens of Roman remains; especially as I have myself since discovered, in different parts of the same pit, fragments of the mouths, bottoms, and other parts of smaller urns, of various dimensions, some of them, as will be seen by the pieces sent, of a much finer pottery, and bearing indications of having been nicely finished, and elegantly formed. I know not whether it be worth while to remark, that, as the larger urn was dug up from under the very crowning of the swell, the fragments of these smaller urns have been discovered at a few paces lower down its sides, generally at the depth of from two to four feet.

Such,



Such, Sir, is the detail with which I have ventured to trouble you, and the learned Society to which we have the honour to belong; be it farther permitted me to add, as it may open a field for future consideration, that the parish of Colney is distant about five miles from Caistor, the unquestionable *Venta Icenorum* of the Romans; from whence a line, drawn in a northwest direction to *Brannodunum* (Brancaster), an acknowledged Roman station also, where under the *Comes littoris Saxonici, vel tractus maritimi*, the Dalmatian horse kept garrison, will pass through Colney, Elmham, and South Creak.

At Elmham, even in Camden's time, great quantities of urns had been discovered; and though the camp at Burrow Dykes, near South Creak, may, as is affirmed, bear more the appearance of a Saxon, or a Danish, than of a Roman, work, yet as Roman antiquities are said to have been found there also, the spot might have been previously occupied by the Romans; or, as has been the case in other places, they might avail themselves of some convenient or strong munition, the construction of the antient Britons.

May not these, therefore, be conceived to be a few links, at least, of a chain of posts, such an one as would, in great likelihood, be established between a station so important as that at Caistor, and *Brannodunum*, a garrison on a coast so obviously obnoxious to invasion from the Saxons? While, perhaps, a similar chain, through Castleacre, where Roman remains are also found, might connect the *Venta Icenorum* with *Castlerising*, an antient and elevated fortress, near the *Æstuarium Metaris*, "overlooking," as is observed by Camden, "one of the best harbours in those parts, much exposed to piracies, in which the Saxons shewed themselves great masters;" where, also, are apparent vestiges of Roman fortifications, in addition to fortifications, perhaps more antient; and where, as Spelman says, a coin of Constantine the Great was dug up, and brought to him.

Respecting

Respecting Colney it may be proper to add farther, that the spot on which this Urn was found, though not the highest in the parish, is yet sufficiently high to command a line of meadows, with the grounds ascending gradually beyond them, to the distance of from one to two miles, or more, towards the northwest and north; and also to the southeast, in the direction of the camp at Caistor; having immediately beneath it, within less than two hundred paces, a common and safe ford across the river Yare, leading by the most direct course, through Elmham, and South Creak, to Brancafter.

I remain, Sir,

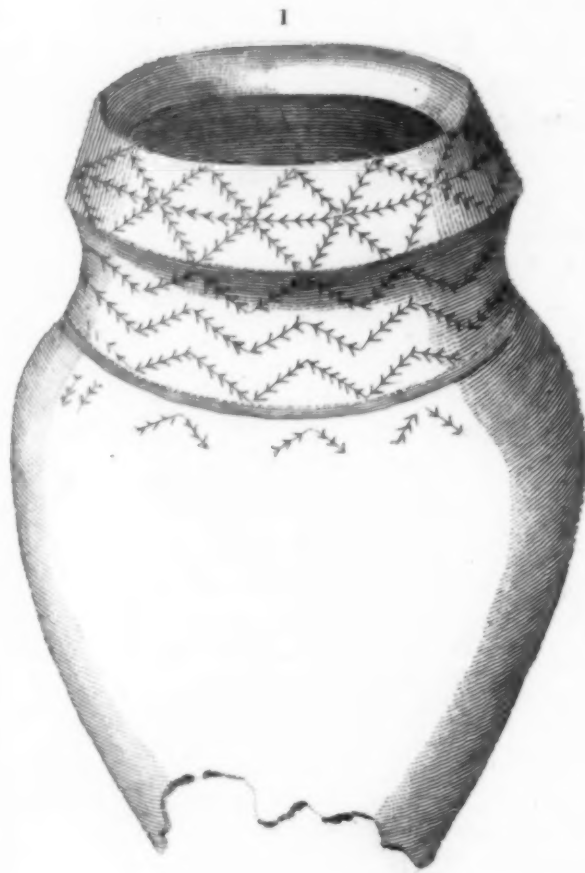
your most obedient humble Servant,

Colney Parsonage,

May 17, 1799.

WILLIAM GIBSON.





*An Urn discovered at Colney, in Norfolk.*



*A Gimmel Ring.*



## II. *Remarks on a Gimmel Ring, by Robert Smith, Esq.*

*F. R. S. and F. A. S. in a Letter to the Rev. John Brand, Secretary.*

Read December 11, 1800.

SIR,

I HAVE the pleasure to exhibit to the Society a curious *Gimmel* or *Gemmore* Ring; which was dug up, a few months ago, by the workmen employed on some buildings belonging to George Shepley Esq. at Horsley-down, in Surrey. It was discovered about eight or nine feet below the surface of the earth, in what is called made ground, but which appeared to have lain undisturbed for a considerable length of time. Other rings, and many ancient copper coins and medals, both Roman and English, were found near the same spot; as were the skeletons of several human bodies.

This Ring is constructed, as the name imports, of twin or double hoops, which play one within another, like the links of a chain. Each hoop has one of its sides flat, the other convex; each is twisted once round, and each surmounted by a hand, issuing from an embossed fancy-work wrist or sleeve; the hand rising somewhat above the circle, and extending in the same direction. The course of the twist, in each hoop, is made to correspond with that of its counterpart, so that on bringing together the flat surfaces of the hoops, the latter immediately unite in one ring. On the lower hand, or that of which the palm is uppermost, is represented a heart; and, as the hoops close, the hands slide into contact, forming, with their ornamented wrists, a head to the whole.

bleed



The device thus presents a triple emblem of love, fidelity and union. Upon the flat side of the hoops are engraven "Ufé de Vertu," in Roman capitals; and, on the inside of the lower wrist, the figures "990." The whole is of fine gold, and weighs two pennyweights four grains.

It is of foreign workmanship, probably French, and appears to be of no great antiquity; perhaps about the reign of our queen Elizabeth: for though the time of the introduction into Europe of the Arabic numerals be referred by some to an æra nearly corresponding with the figures on the Ring, the better opinion seems to be, that the Arabian method of notation was unknown to the Europeans until about the middle of the 13th century. I conjecture, therefore, that the figures were meant to express, not a date, but the artist's number; such as we see still engraven on watches. The workmanship is not incurious; and as the Ring furnishes a genuine specimen of the *gimmel* (a term now almost forgotten), I presume to offer it to the notice of the Society.

Rings, it is well known, are of great antiquity; and, in the early ages of the world, denoted authority and government. These were communicated, symbolically, by the delivery of a ring to the person on whom they were meant to be conferred. Thus Pharaoh, when he committed the government of Egypt to Joseph, took the ring from his finger and gave it to Joseph, as a *token* of the authority with which he invested him. So also did Ahasuerus to his favourite Haman, and to Mordecai, who succeeded him in his dignity.

In conformity to this antient usage, recorded in the Bible, the Christian church afterward adopted the ceremony of the ring in marriage, as a symbol of the authority which the husband gave the wife over his household, and over the "earthly goods" with which he endowed her.

But the *Gimmel* Ring is comparatively of modern date. It should



should seem, that we are indebted for the design to the ingenious fancies of our Gallic neighbours, whose skill in diversifying the symbols of the tender passion has continued unrivalled, and in the language of whose country the *mottoes* employed on almost all the amorous trifles are still to be found. And it must be allowed, that the double hoop, each apparently free yet inseparable, both formed for uniting, and complete only in their union, affords a not unapt representation of the married state.

Among the numerous *love-tokens* which lovers have presented to their mistresses, in all ages, the *ring* bears a conspicuous part; nor is any more likely than the *gimmel* to "steal the impression of a mistress's fantasy," as none so clearly expresses its errand. In the "Midsummer-Night's Dream" of Shakespeare, where *Egeus* accuses *Lyfander*, before the Duke, of having inveigled his daughter's affections, or, as the old man expresses it, "witch'd the bosom" of his child, he exclaims,

"Thou hast given her rhimes,  
And interchang'd love-tokens with my child:  
Thou hast, by moon-light, at her window sung,  
With feigning voice, verses of feigning love;  
And stol'n the impression of her fantasie,  
With bracelets of thy hair, rings, gawds, conceits."

From a simple love-token, the *gimmel* was at length converted into the more serious "*sponsalium annulus*," or ring of affiance. The lover putting his finger through one of the hoops, and his mistress her's through the other, were thus, symbolically, yoked together; a yoke which neither could be said wholly to wear, one half being allotted to the other [a].

[a] Among the explanations given of *Gemmellus*, by R. Stephens, in his *Theaurus*, is the following, "GEMELLOS quoque vocat Paulus Equos forte BIJUGES, id est, binos & geminos conjungi solitos: ut in l. proinde D. ad legem Aquil. Veluti si quis ex comœdis, aut symphoniacis, aut GEMELLIS, aut quadriga, aut pari mularum unum vel unam occiderit."

And in this *use* of the gimmel may be seen typified, "a community of interests, mutual forbearance, and a participation of authority."

The French term for it is, "*foi*," or "*alliance*;" which latter word, in the "*Dictionnaire de Trévoux*," is defined, "*bague ou jonc que l'accordé donne à son accordée, où il y a un fil d'or, et un fil d'argent*." This definition not only shews the occasion of its use, but supposes the two hoops to be composed, one of gold, the other of silver; a distinction evidently meant to characterise the bridegroom and bride. Thus *Columella* calls those vines which produce two different sorts of grapes, "*Gemellæ vites*."

Our English glossaries afford but little information on the subject. Minshew refers the reader from *gimmel* to *gemow*; the former he derives from "*gemellus*," the latter from the French "*jumeau*:" and he explains the *Gemow Ring* to signify, "*double or twinnes*, because they be rings with two or more links." Neither of the words is in Junius. Skinner and Ainsworth deduce *gimmel* from the same Latin origin, and suppose it to be used only of something consisting of correspondent parts, or double. Dr. Johnson gives it a more extensive signification; he explains *gimmel* to mean, "some little quaint devices, or pieces of machinery," and refers to *Hanmer*: but he inclines to think the name gradually corrupted from *geometry* or *geometrical*, because, says he, "any thing done by *occult means* is vulgarly said to be done by *geometry*."

The word is not in Chaucer, nor in Spenser; yet both Blount in his "*Glossography*," and Philips in his "*World of Words*," have *geminals*; which they interpret *twins*.

Shakespeare has *gimmel* in two or three places; though none of the commentators seem thoroughly to understand the term. The most striking passage is that in "*The Midsummer-Night's Dream*," Act IV. Scene I. — *Hermia* and *Helena*, with their lovers, *Demetrius* and *Lysander*, having just awaked from the *dream*  
which

which gives name to the play, are relating the changes which they perceived to have taken place in their affections, during sleep.

*Hermia* remarks,

"Methinks, I see these things with parted eye ;

When every thing seems double."

*Helena* seizes the idea which the word *double* presented, and beautifully expands it, in a manner almost peculiar to the author. Applying it instantly to her lover, *Demetrius*, who had acted two such different parts that night, that she could hardly even then know whether to count or not upon his love, she replies,

"So, methinks;

And I have found *Demetrius* like a jewel,

Mine own, and not mine own."

Warburton, perceiving the corruption of the text, in the admission of the word *jewel*, reads the passage thus :

"And I have found *Demetrius*, like a GEMELL,

Mine own, and not mine own."

But knowing nothing of the *Gimmel Ring*, or not recollecting its use, he derives his emendation from GEMELLUS, a twin, and there stops. Johnson notices the bishop's observation, and adds, "this emendation is ingenious enough to deserve to be true ;" but he proceeds no farther. Nor does the late Mr. Steevens, in commenting upon this passage, make any mention of the *Gimmel Ring* ; which alone can remove the obscurity of the last line, and render the whole intelligible. One half of the *Gimmel Ring*, as I before observed, being worn by the lover, the other by his mistress, it might with the strictest truth be predicated, as well of his part as of her's, when either spake of it,

"it is

Mine own, and not mine own."

Or, as the lawyers express the tenure by joint tenancy, they were each "seised *per mie & per tout* ;" that is, each of each half, and

each of the whole, by a unity of title and possession. "No other interpretation," (to use your own words, in the note, which you gave me on the above passage), "in my humble opinion, makes the passage worthy of Shakespeare."

*Gimmel* again occurs, in "King Henry the Fifth," Act IV. Scene II. where the French lords are proudly scoffing at the condition of the English army. Grandpree says,

"The horsemen sit like fixed candlesticks,  
With torch-staves in their hands; and their poor jades  
Lob down their heads, dropping the hide and hips:  
The gum down-roping from their pale dead eyes;  
And in their pale dull mouths the GIMMAL BIT  
Lies foul with chaw'd grafs, still and motionless."

We may understand the *gimmel bit*, therefore, to mean either a double bit, in the ordinary sense of the word, (*duplex*), or, which is more appropriate, a bit composed of links, playing one within another, (*gemellus*).

The last passage which I shall notice, is, that in the "First part of king Henry the Sixth," Act I. Scene II. in which *gimmel* seems to carry the broad signification assigned to it by Dr. Johnson. In the scene before Orleans, after the French had been beaten back with great loss, Charles and his Lords are concerting together the farther measures to be pursued. The king says,

"Let's leave this town, for they are hair-brain'd slaves,  
And hunger will enforce them be more-eager:  
Of old I know them; rather with their teeth  
The walls they'll tear down, than forsake the siege."

To which *Reignier* subjoins,

"I think, by some odd *gimmals*, or device,  
Their arms are set, like clocks, still to strike on;  
Else they could ne'er hold out so, as they do.  
By my consent we'll e'en let them alone."

Some



Some of the commentators have the following note upon this passage, "A *gimmel* is a piece of jointed work, where one piece moves within another; whence it is taken at large for an *engine*. It is now vulgarly called "*Gimcrack*."

And in Ainsworth's *Thesaurus*, the Latin given for *gimmel*, or *gimmer*, is, "*machina quædam*;" without mentioning of what kind.

I have the honour to be,

Sir, your most obedient,

Basinghall Street,  
6 Dec. 1800.

and most humble Servant,

ROBERT SMITH.

The Rev. Mr. Brand, Secretary to the  
Society of Antiquaries of London.

III. *Observations on an Antient Symbol of Macedon,  
in a Letter from Taylor Combe, Esq. F. A. S. to  
Charles Townley, Esq. F. R. S. and F. A. S.*

Read January 27, 1800.

DEAR SIR,

*Bloomsbury Square, Dec. 16, 1799.*

I HAD lately an opportunity of procuring an antient bronze figure of a goat with one horn, which was the old symbol of Macedon. As figures, representing the types of antient countries, are extremely rare, and as neither bronze nor marble symbol of Macedon has been hitherto noticed, I beg leave to trouble you with the few following observations, which, if you should think them worthy of that honour, you will much oblige me by presenting to the Society of Antiquaries.

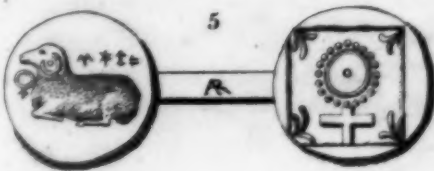
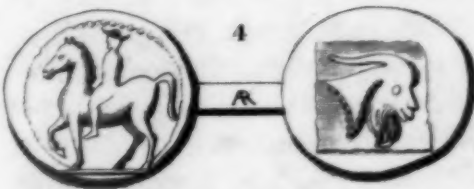
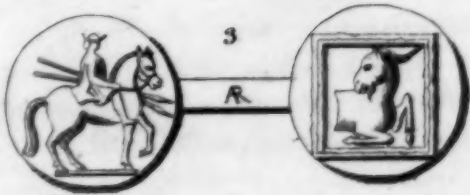
The goat which is sent for your inspection (See Pl. II. fig. 1.) was dug up in Asia Minor, and was brought, together with other antiquities, into this country by a poor Turk.

It is very well known, that in former times Macedon and the adjacent countries, particularly Thrace, abounded with goats, in so much that they were made symbols, and are to be found on many of the coins that were struck by different towns in those parts of Greece.

But not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented also by a goat, with this particularity, that it had but one horn.

Caranus,







Caranus, the first king of the Macedonians, commenced his reign 814 years before the Christian æra. The circumstance of his being led by goats to the city of Edessa, the name of which, when he established there the seat of his kingdom, he converted into Aegæ, is well worthy of remark. (*Urbem Edessam, ob memoriam muneris, Aegæ, populum Aegædas vocavit.* Justin, Lib. VII. c. 1.) Hesychius says, that the Cretans called the goat *caranus* (καράνω, τὴν αἰγὰ Κρητῆς). Xenophon informs us, in his first book of the Grecian history, that the word *καράνος* signifies "lord." (το δὲ καράνον, ἐστὶ κυρίον.) Now in the latter case the word Caranus may seem regularly to be derived from *καρά*, *caput*; but in the former example it must be deduced from *keren* (כֶּרֶן) the Hebrew word for a horn, or, which is the same thing, from the Greek word *κερας*. This last etymology will not appear improbable, when we consider the difference of pronunciation among the early Macedonians, who were esteemed by the rest of Greece as barbarians, and who, we are expressly told, used a language different from that which was spoken in the southern parts of Greece. (καὶ κερά, καὶ ΔΙΑΛΕΚΤΩ, καὶ χλαμυδί, καὶ ἀλλοῖς τοιούτοις χρώνται παραπλησίως. Strabo, Lib. VII. p. 327.) If then the above root be admitted, and for this the change of a single letter is only necessary, it will appear, I say, that Caranus was so called, in conformity with an idea of *power*; which was annexed to the word *horn* even in the earliest period of Macedonian history.

In the reign of Amyntas the First, nearly 300 years after Caranus, and about 547 years before Christ, the Macedonians, upon being threatened with an invasion, became tributary to the Persians. In one of the pilasters of Persepolis this very event seems to be recorded, and in a manner that throws considerable light upon the present subject. A goat (See Pl. II. fig. 2.) is represented with an immense horn growing out of the middle of his forehead, and a man in a Persian dress is seen by his side holding the horn with his

his left hand, by which is signified the subjection of Macedon. A proverb in use at the present day is grounded upon this antient practice of signifying conquest by the capture of the horns. "To take the bull by the horns," is an equivalent phrase for "*to conquer*." When Demetrius Phalereus was endeavouring to persuade Philip, the father of Perseus, king of Macedon, to make himself master of the cities of Ithome and Acrocorinthus, as a necessary step to the conquest of Peloponnesus, he is reported to have used the following expression, "Having caught hold of *both horns*, you will possess the *ox itself*;" thereby meaning, that if those cities which were the chief defence of Peloponnesus were once taken, it could not but happen that the conquest of Peloponnesus would follow. (των κερων γαρ αμφοιν, εφη, κρατησας, καδιξεις την εν κερατα μιν λεγων την Ιθωμην και τον Ακροκορινθον, εουν δε την Πελοποννησον. Strabo, Lib. VIII. p. 361.) A similar allusion to the capture of the horns seems to be made in a fragment of Callimachus, the 249th in Dr. Bentley's collection.

Θηρος ερωησας ολοον κερας.

In the reign of Archelaus, of Macedon, (A. A. C. 413.) there occurs on the reverse of a coin of that king the head of a goat, having only one horn. Of this coin, so remarkable for the single horn, there are two varieties, one (Pl. II. fig. 3.) is engraved by Pellerin, and the other (Pl. III. fig. 4.) is preserved in the cabinet of the late Dr. William Hunter.

But the custom of representing the type and power of a country under the form of an horned animal, is not peculiar to Macedon. Persia was represented by a ram. Ammianus Marcellinus acquaints us, that the king of Persia, when at the head of his army, wore a ram's head made of gold, and set with precious stones, instead of a diadem. ("*Insidens autem equo, ante alios celsior ipse præibat agminibus cunctis, aureum capitis arietini figmentum interstinctum lapillis pro diademate gestans.*" Amm. Mar. Lib. XIX. cap. 1.) The type  
of



of Persia, the ram, is observable on a very antient coin, undoubtedly Persian (Pl. II. fig. 5.), in Dr. Hunter's collection.

The relation of these emblems to Macedon and Persia is strongly confirmed by the following vision, in the eighth chapter of the prophet Daniel, which, while it explains the specimens of antiquity before us, receives itself in return no inconsiderable share of illustration.

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

"I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

"And as I was considering, behold, an he goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

"And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

The whole of the above vision is afterwards explained in the same chapter by the angel Gabriel.



"The ram which thou sawest having two horns are the kings of Media and Persia.

"And the rough goat is the king of Grecia: and the great horn, that is between his eyes, is the first king.

"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

Nothing, certainly, is more directly applicable to the overthrow of the joint empire of the Medes and Persians by Alexander the Great, than are the preceding extracts from the book of Daniel; nor at the same time can better authority be required, for the true meaning of the single-horned goat, than may be derived from the same source.

There is a gem, engraved in the Florentine collection, plate 51, which, as it confirms what has been already said, and has not hitherto been understood, I think worthy of mention. In the letter-press which accompanies that very valuable collection of engraved gems, it is erroneously ascribed to a class, to which it by no means belongs. It is there considered as one of that order of gems, that are called Grylli or Griphi, and are remarkable for those monstrous combinations, which had their rise in superstition and fable. It will be seen by the drawing which I have had made of this gem (Pl. II. fig. 6.) that nothing more nor less is meant by the ram's head with two horns, and the goat's head with one, than the kingdoms of Persia and Macedon represented under their appropriate symbols. From the circumstance, however, of these characteristic types being united, it is extremely probable that the gem was engraved after the conquest of Persia by Alexander the Great.

It is remarkable that the goat which accompanies this paper is a she goat. That which is mentioned by the prophet Daniel was particularly stated to be a male. The variation in this particular is of little moment. The figure was probably done, however, in  
the

the reign of Alexander the Great, when it is well known the kingdom of Macedon had reached its fullest splendor, for at no time can it be said that the country was more productive either in arts or learning, or that its empire was more extensive. Such a flourishing period, then, in the history of Macedon, might not have been unfitly represented by a female goat.

With regard to the use, to which it might have originally been applied, it is impossible to speak with certainty. But it is very probable that it might have been affixed to the top of a military standard, in the same manner as the Roman eagle. This supposition is somewhat supported by what is related of Caranus, that he ordered goats to be carried before the standards of his army. (*"religiosèque postea observavit, quocumque agmen moveret, ante signa easdem capras habere captorum duces habiturus, quas regni habuerat auctores. Justin, Lib. VII. cap. 1."*) But, whatever was its use, it was undoubtedly affixed to something, as is evident from the square hole that is underneath the body.

The mutilated state in which it came into my hands is much to be lamented, for it is certainly of superior workmanship, and portrays, with great beauty and accuracy, the character of the animal which it was intended to represent.

I have taken care that the imperfections, which are supplied in the drawing, should be properly distinguished by faint outlines.

I have the honour to remain,

Dear Sir, with much respect,

your most obedient humble Servant,

TAYLOR COMBE.

To Charles Townley, Esq. &c. &c.

IV. *Explanation of a Carving over a Chimney Piece,  
at Speke Hall, in Lancashire, by Henry John  
Hinchliffe, Esq. F. A. S.*

Read November 6, 1800.

Explanation of a Carving on the Wainscot, over a Chimney Piece,  
at Speke Hall, in the County of Lancaster, formerly the Resi-  
dence of the Norris family, from whom it descended to the late  
Topham Beauclerk, Esq. whose Son, the present Mr. Beauclerk,  
sold it to the late Richard Watt, Esq.

**T**HE Carving (Pl. III.) represents the pedigree of the Norris  
family for three generations, as may be collected from an  
inscription painted on canvas, and inserted in the compartments of  
the frieze, but now in a great measure effaced.

What remains legible is as follows, beginning with the princi-  
pal compartment on the left. (Those ornamented with Arabeques  
project about six inches, so as to admit of a few words being con-  
tained on the sides as well as front of each.)

... "who married Clemens one of the X daughters

"and heirs of Sir James Harrington"

"who had

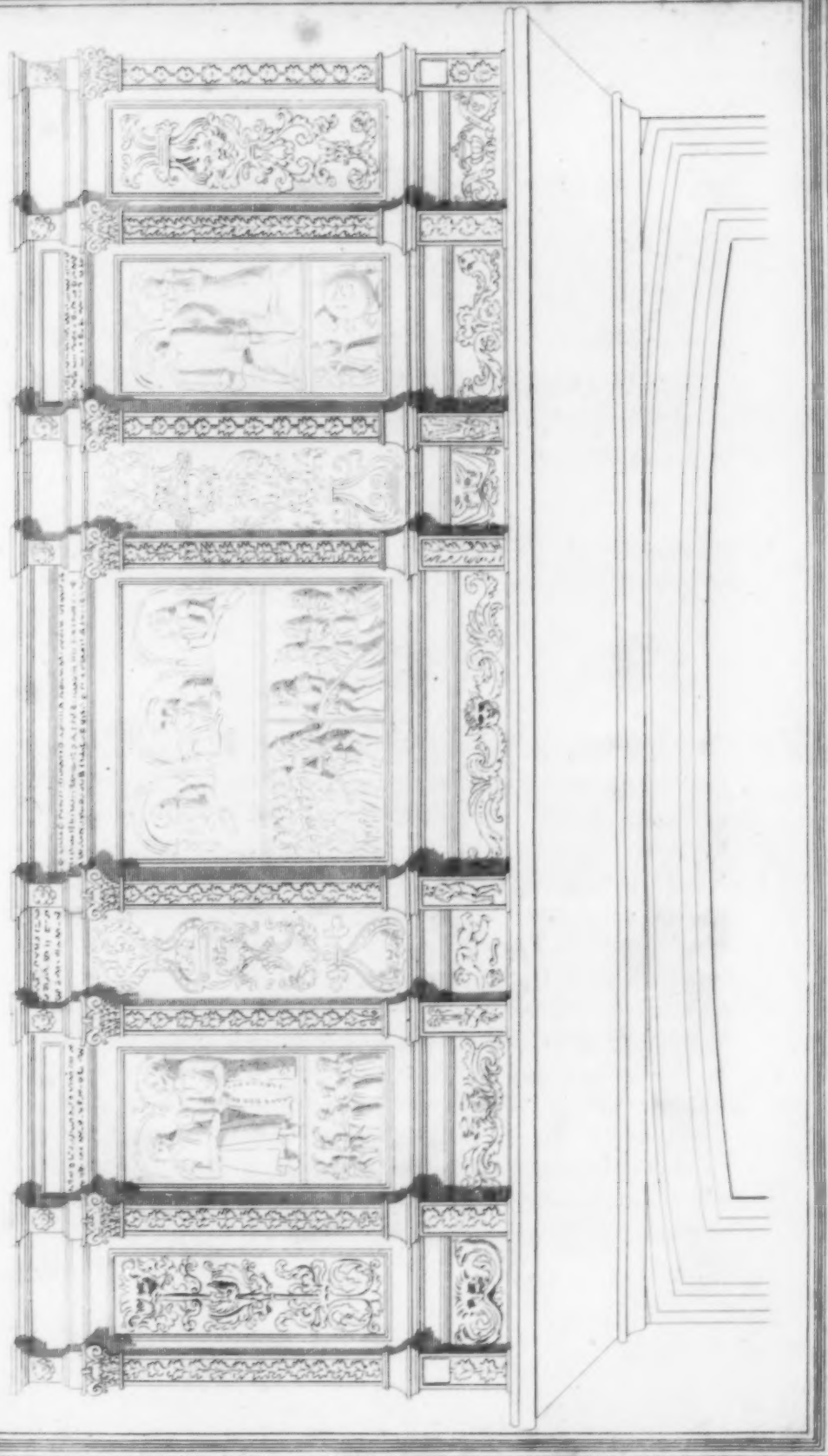
"by her"

"William Norris

"Thomas, Anne, Clemens

"and Jane Norris"

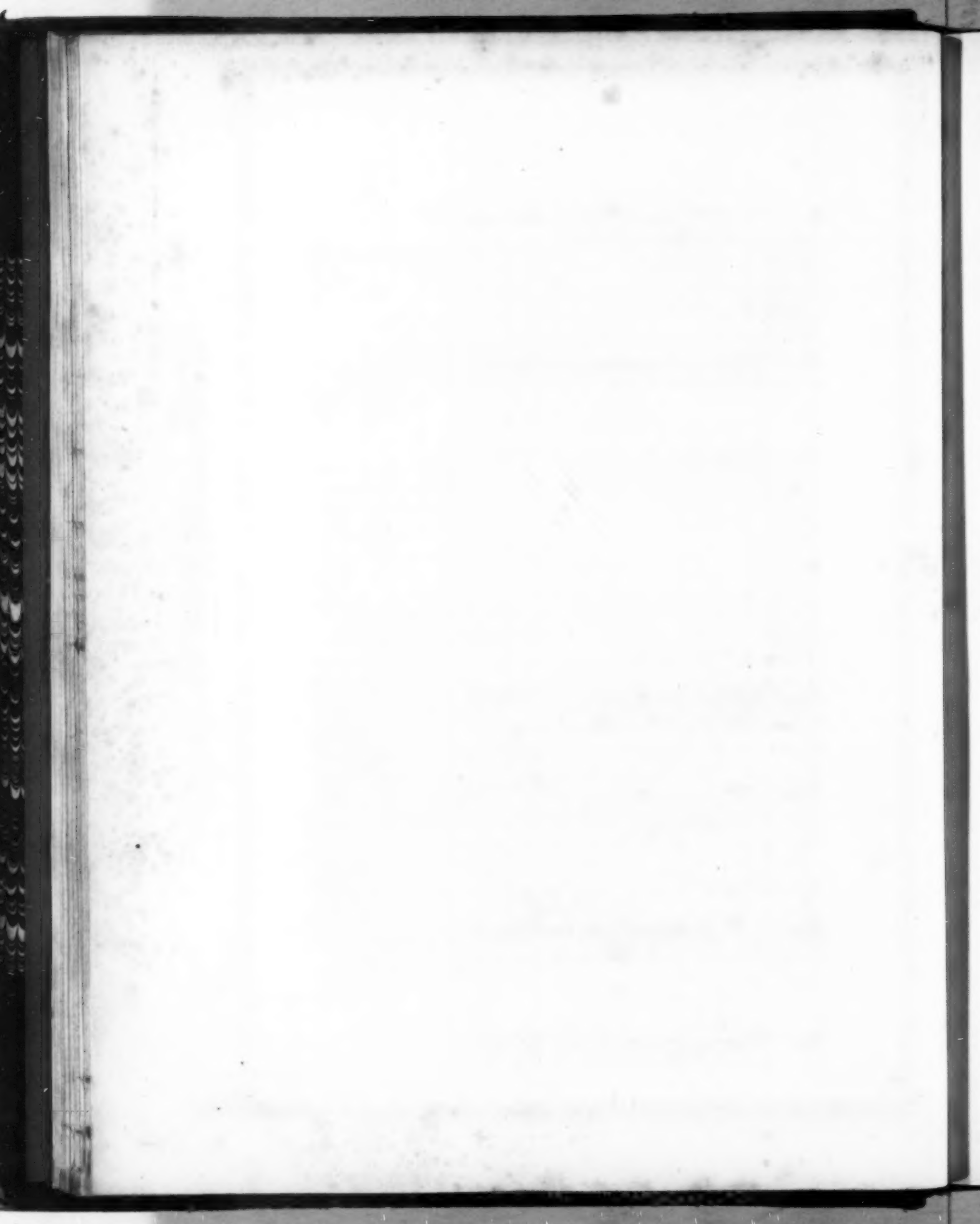
Here



*Carving over a Chimney-piece at Speke Hall in Lancashire.*

*J. B. 1840*

*Published by the Society of Antiquaries of London, 48, Abchurch Lane, 1840.*





Here follows a chasm in the inscription, which I should venture to supply, by inserting the name of "William Norris" merely; then comes the principal central compartment, in which the inscription proceeds thus,

"Had two Wives, Elen Daughter of Roland Buckelye Esquire,  
"and after married Anne, one of the Daughters and Heirs of  
"David Middleton, Alderman of the City of Chester, and by  
"these two he had nineteen children."

Here again a chasm ensues, all being effaced till the return of the next projecting compartment on the right, where the inscription goes on with

"This  
"bringeth  
"us to"  
"Edward the third Son & heyre of the latter, who after y<sup>e</sup>  
"Death of William & . . . . . his two Brethren married  
"Margaret Daughter of Robert Smallwoode Esquire."

The name of the person who married Clemens, the daughter of sir James Harrington, does not appear.

William Norris, Thomas, Anne, Clemens, and Jane Norris, are, no doubt, intended to be represented by the five small figures in the principal compartment on the left, as William Norris also, with his two wives and nineteen children, is designed to appear in the center.

By an inscription in the great hall of this curious building, it seems the wainscoting of the place was finished by sir William Norris, Knight, in the year 1564; and as it is presumed he is the person who occupies the principal situation in the Carving above described, one may reasonably conclude, it was put up by him, and

and probably after the death of his two eldest sons.—Edward, who was afterwards sir Edward Norris, made a considerable addition to the house when he succeeded to it.

There is a tradition, that this piece of Carving was part of the plunder brought from Edinburgh Castle after the battle of Flodden Field, in 1513; and the following passage is inserted in Gough's edition of Camden, Vol. III. p. 157, with a reference to Enfield's History of Liverpool, p. 115, for its authority.

“ At Speke Hall, in Childwell, five miles from Liverpool, is a curious piece of wainscot, brought by sir Edward Norris from the library of the king of Scotland, after the battle of Flodden.”

As the English retired from Scotland immediately after the battle of Flodden, it is difficult to understand, how they should have found a library of the unfortunate monarch, who fell there, to plunder. There can be no doubt, indeed, both from the design and inscription, that the Carving must have been originally executed for the owner of Speke Hall, and not transported thither from any other place. To account, however, in some degree for the prevalence of a report, that part of the carved ornaments at Speke were brought from Scotland, it may be as well to remark, that in the great hall (in the principal room adjoining to which is the Carving in question) there are two figures of angels, entirely gilt, in form such as are introduced under consoles in rich gothic architecture, above the cornice of the wainscot, which, according to the fashion of the day when it was executed, does not reach to the ceiling, and evidently making no part in the general scheme of the decoration: these, it might be, were trophies brought by sir William Norris's predecessor from Scotland, after the incursion of the earl of Surrey, in 1522, or even by himself more probably, as Edinburgh is mentioned in the tradition, after the pillage of Leith and Edinburgh under the earl of Hartford, in 1543. Speke Hall certainly offers an interesting scene, as an ancient mansion, where,  
although

although the hand of time has already made considerable ravages, the general disposition of the apartments is still to be traced; and the Carving, of which a drawing is presented to the notice of the Society, may be deemed at least so far curious, as it affords a specimen of the taste of this country soon after the introduction of the Italian architecture, and which, as to part of it, also seems by no means wanting in intrinsic merit.

Read November 20, 1800.

Birkbeck Esq. Nov. 1800.

Dear Sir,

I If you think the following curious Roman Antiquities worthy the notice of the Society, you will do me the honour of exhibiting them at one of their meetings. They were discovered June 25, 1800, by a labourer making a ditch at the bottom of Red Bankfield, belonging to Bradfield Farm, in the parish of Woodfield, in Essex, about two miles west-by-south of the ancient Roman road from Camulodunum to Camportum.

The sword-blade (Pl. IV. fig. 1.) which is very much corroded and broken at two or three places, lay (as the labourer informed me) across the breast of the skeleton found there; it is in fact, as the labourer informed me, it is rather a singular situation, for in general they are found by the side of the person interred.

The metal vase and patera (Pl. V. fig. 1. and Pl. IV. fig. 2.) merit attention, as none similar to them have been figured or described in the Works of the Society, nor do I know that any like either have been before presented for their inspection. The vase is of that form which Montancon has figured in his second volume, plate 9, fig. 10, and calls a *vasculum* used by the Romans.

V. Account

although the land of time has already made considerable ravages; and the general disposition of the apartments is still to be traced; and the Carving of which a drawing is presented to the notice of the

V. *Account of some Roman Antiquities, discovered at Topesfield, in Essex, in a Letter from Thomas Walford, Esq. F. A. S. to the Rev. John Brand, Secretary.*

Read November 20, 1800.

DEAR SIR,

Birdbrook, Essex, Nov. 1800.

IF you think the following curious Roman Antiquities worthy the notice of the Society, you will do me the honour of exhibiting them at one of their meetings. They were discovered June 28, 1800, by a labourer making a ditch at the bottom of Red Barnfield, belonging to Bradfield Farm, in the parish of Topesfield, in Essex, situate about two miles west-by-south of the ancient Roman road from Camulodunum to Camboritum.

The sword-blade (Pl. IV. fig. 1.) which is very much corroded and broken at two or three places, lay (as the labourer informed me) across the breast of the skeleton found therewith; if his information be accurate, it is rather a singular situation, for in general they are found by the side of the person interred.

The metal vase and *patera* (Pl. V. fig. 1. and Pl. IV. fig. 2.) merit attention, as none similar to the first have been figured or described in the Works of the Society, nor do I know that any like either have been before presented for their inspection. The vase is of that form which Montfaucon has figured in his second volume, plate 19. fig. 10. and calls a *præfericulum* used by the

I

Romans





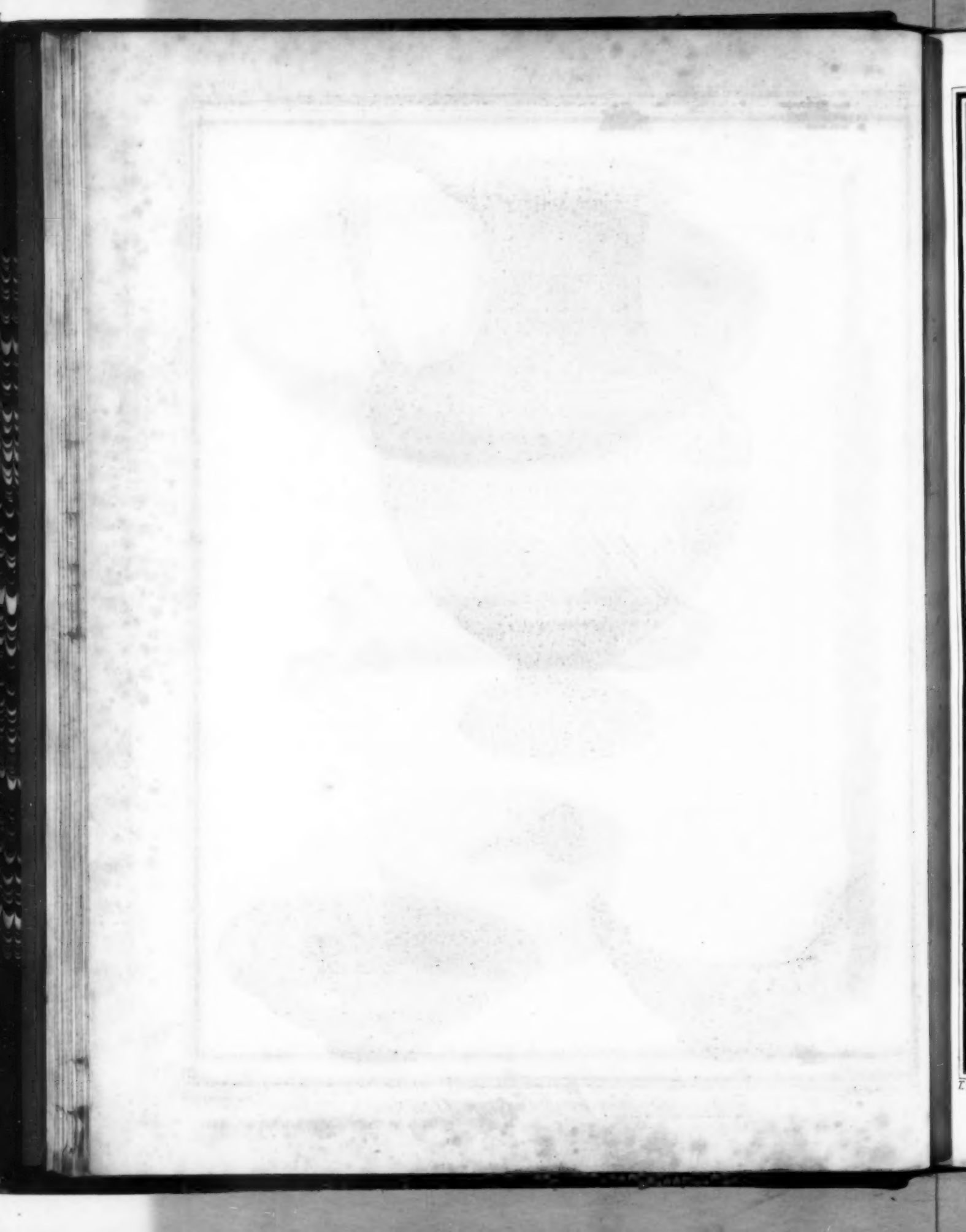
J. Underwood del.

*Roman Antiquities found at Topesfield in Essex.*

J. Basire sculp.

Published by the Society of Antiquaries of London: 25<sup>th</sup> April, 1843.







T. Underwood del.

J. Barre sculp.

*Roman Antiquities found at Topesfield in Essex.*

*Published by the Society of Antiquaries of London: 25<sup>th</sup> April 1803.*



Romans at their sacrifices for pouring wine into the *patera*, see page 88, where he controverts Festus's opinion, that the *præfericula* were without handles, by observing "that in a sacrifice found at Narbonne, a vase is seen with a handle, out of which they are pouring wine into a *patera*, which vase exactly resembles what Antiquaries call the *præfericulum*."

Another, more nearly resembling the one here presented, is figured in his third volume, plate 24. fig. 9. and called by Beger an *epichysis*, but not allowed to be such by Montfaucon.

The metal *patera*, which belongs to the above, differs from the earthen *patera* in general, by being bossed in the centre; a circumstance not easily to be accounted for, unless it was intended for the firmer fixing the *præfericulum* upon it, when placed with the body at the time of interment.

The uses of the elegant little cups of Samian ware, found with the above (Pl. IV. fig. 4. and Pl. V. fig. 3. 4.), one of which has an ornamented border, have not, that I can find, been ascertained by any author. As they were interred with the corpse we may suppose them to have contained holy oil, gums, balsams, unguents, &c. but this is conjecture only. The real purposes to which they were applied must remain at present in obscurity; we only know that such things were used at their funeral obsequies, particularly unguents and perfumes of several kinds for anointing the body before interment: therefore, until we can gain some authentic information respecting these cups, we may conclude they contained the consecrated perfumes, unguents, &c. used at the funeral, and were afterwards deposited with the body, according to the custom of the ancients.

Only one Roman coin was found, and that very imperfect. Whether it was the *obolus*, the *naulum Charontis*, is left for others to determine.

The nail (Pl. V. fig. 2.) and handle of a bronze *patera*, (Pl. IV. fig. 3.) were found at the same time.

I am, Sir,

your most obedient servant,

THOMAS WALFORD.

P. S. I should be extremely happy if any of our learned brethren would have the goodness to explain these several Roman curiosities.

*To the Rev. Mr. Brand, Secretary.*



VI. *Copy of an Original Proclamation of Queen Elizabeth, concerning the Scarcity of Grain; and a Letter from her Majesty's Privy Council to the Sheriff and Justices of the County of Norfolk, on the same Subject. Communicated by Francis Douce, Esq.*  
F. A. S.

Read Nov. 27, 1800.

“ BY THE QUEENE.

“ ELIZABETH R. [*Autograph.*]

**T**HE Quenes Majestye is presently given t' understand of sum ill-disposed persons, who, partly to move misliking amongst the comun and meaner sort of her loving people, partly of covetousnes, to enhaunce the prices of corn, have of late secretly spred abroad, in markets and other places, that the prices do ryse and ar like daily to encrease, by reason that certain persons have bought sum quantites of grayn to her Majesties use in sundry countrees: and that also her Majestie meaneth to graunt to sum about her licence to cary corn out of the realm. Upon which rumors being maliciously spred, it may indede happen, that although there be no scarcite in the realme (thanked be Almighty God) yet therby the covetousnes of such as have either of ther own stoore, or by unlawfull bargaynes ingrossed into their hands great quantite of all manner of grayn, will take occasions to inhaunce the prices therof without necessary cause, to the detriment and burden of the multitud which have lack. Therfor her Majestie, mynding to prevent

the inconveniences that may herof arrise, doth straightly chardg and commaund all manner of persons, and specially such as have governaunce of markets to apprehend and committ to prison such as do or shall utter and spred abroad any such devises to move dearth or offence amongst her good subjects. And secondly, her Majestie willeth all her good subjects to understaund for a truth, that she hath no meaning to do, or suffer any thing to be done, wherby any dearth of corn shuld rise amongst her people, neither hath she graunted licence to any person about her to cary out any quantite of grayn, and therfor, if any be so namid of evil intent, the same is also misused. And as to the providing or buying of any grayn by any of her ministers in her Majesties name, other then hath ben ordinarily alwayes for her houshold and her gar-risons upon the frontieres, she is pleased that the truth of her good meaning be understand, which was this: Having sundry earnest requests made to her Majestie by diverse of the townes belonging to the king of Spayne, her highnes good brother in the Lowe Countreyes, to have licence for buying and carying out of certain quantity of wheat and other grayn for their necessite, her Majestie thought best neither fully to graunt, nor flatly to deny the same, until it might be furst understand, how the same might be done without hurt to her own countrey. And therfor furst, order was given to certeyn of her ministers, to prove at what prices certayn severall quantities of grayn in sundry countrees might be bought for redy money without using any other meanes then communly is used betwixt subject and subject, meaning if it shuld appear that a convenient quantite might be provided at reasonable prices and without enhauncying of prices or other damage to the realm, then her Majestie wold gratifie her neighbours therewith, in like sort as that her realm hath ben oftentimes of late yeres from the other parts beyond the seas in tyme of scarcite here. And so in that maner her Majestie thought

better to make a prouff by her own ministers, what might be reasonably had and provided, rather then to permitt straungers and their factors to travel abroad in the countrees, wherby both the prices shuld be disordered and yet they not satisfied. Nevertheless, considering it appereth that a nombre of covetous men having ingrossed into their hands in sundry countyes of this realm, and specialle nere the sea coasts, great quantites of all manner of grayn, specially of such as serve for bread and drink, have, by pretence of this her Majesties good and loving intencion, through spreadding of false rumors, threatened a dearth, and by forbearing to bring there corn to the markets, as they wer accustomed, have given sum colour thereof, and so the prices be growen soudenly very great and not to be well indured, nor such as can bear the sending out of any grayn out of the realm without occasion of great inconvenience to the multitude of the meaner sort: For help wherof, and for the tender favour which her Majeste beareth towards her loving subjects whom this matter moost toucheth, her Majesty hath given order to her ministers, in respect of the greatnes of the prices that now ar, to forbear from the transportation over the seas of the said grayn, and to disperse it among her loving people. And doth moost straightly charge and commaund that no manner of grayn shall be conveyed out of the realm by any manner, person, English or straunger. And further, that due serch be made immediately in all places, what quantites of corn hath ben bought by any manner of person by way of ingrossing, and to extend, as reason is, her lawes against them to the uttermoost, and all others that by that means of ingrossing or otherwise by forestalling or regrating, or by inordinate keping of grayn, have alredy or hereafter shall gyve any occasion to enhance the prices therof, as of late they have ben moost apparently by such meanes. And so her Majesty willeth and chardgeth all manner her officers and other ministers to see to the execution of the premisses, as the spreadders of  
rumors,

rumors, who have given or shall give and threaten cause of dearth, and such persons as by ingrossing, forestalling, or any other unlawfull meane, hath or shall give like cause of dearth, may be duely punished. And for the furder remedying of thinconvenience aforseyd: Her Majestie meaneth furthwith to sende speciall commission to persons of speciall trust in sundry countyes requisit to inquier upon the statuts provided against ingrossing, forestalling, or inhauncyng of the prices as well of grayn as of other victails, and to provide also, that the markets shal be duely servyd of necessary grayn and victaill. Gyven at her Majestes palays of Westminster, the twentieth day of January, 1565, in the eight yere of her Majesties reign.

"God save the QUENE."

(COPY.)

"To our lovinge Frendes the Highe Sheriffe and the rest of the Justices of Peace of the Countie of Norfolke.

AFTER our hartie comendacons: Wheras the Quenes Ma<sup>tie</sup> upon compassion of hir pore people, for the disordered and willfull increase of prices of graine and so consequentlie of breade, without juste cause, hath by hir proclamacon presentlye given straight comandement to all sheriffes and justices of the peace, to cause such order to be observed as were by hir comandement the last yere published in printe for the staie of the dearth of corne, hir Majestie also hath comanded us to consider in what sorte the same orders hath not bin observed, and by what meanes scarcitie of graine hath bin brought to merketts, and the same also inhainfed  
from



from tyme to tyme within theis two mounthes, in many places of the realme, the store beinge sufficient to furnishe the marketts, and no cause whie in resone that any owners of corne should increase the prices above such rates as have bene by the said owners two or three mounthes past uttered and sould; and that it is most evident that the ingrossinge of corne, and forstallinge of marketts by covetous men, by buyinge out of the marketts at fermers houses great quantities of corne, hath bin cause of this dearth lately growne. For theis and other offences manifestlie comitted againste the said orders, wee doo most earnestlie requier you even for consience sake to have regarde hereunto, and to procede to the examinacon of the offences comitted against the said orders, and speedelie to deale severelie with all such as be owners of corne, and have any plentie thereof, not only by assessement to compell them upon payne of imprisonment to bringe weekelie to the marketts, next unto there dwellinge, some proporcons of all sorts of grayne convenient, but to overule them in thier prices so as the same be not sould at any dearer rate and prices then was at the least two or three mounthes past by the same perones. And rather to have hir Majesties poore lovinge subjects to be in this cruell sorte forced to famine, you shall lymitt yourselves accordinge to your nere dwellinges to the markett townes, so as at our markets some of you may be alwaife present to assist the poorer sorte with provision for their money at reasonable prises; which if the owners therof shall not be induced by you and perswaded to assent to utter their corne at such reasonable prices as you shall by your discretion lymitt, you shall cause the said corne to be distributed especiallie to the poorer sorte. And if any shall murmer or repine at your order, ye shall, as the course of the state of the realme requireth in such a tyme of necessity, comitt them that shall refuse to performe your order to prison if any be in the said markett towne, or else to the prison of the countie, there to remayne without any  
baile



baile untill they shall conforme themselves to your said order. And though by this our lettre wee do generally requier all justices of peace to have care of this cause, and to reforme the parties that have plentie of corne, and doe give cause of rayfinge of prices or of disfurnishinge of marketts, yet wee require you altogether to understand our meaninge, that wee will not that any one that is a justice of peace and is a great owner of corne of his owne growth, or by rent or buyinge should have authoritie to execute the contents of this our lres for furnishinge the marketts at reasonable prices; but that such justices of peace should be ordered and compelled to serve the marketts in as large maner as any other persone beinge noe justice of peace. For otherwise wee here that in some places the meaner persones complaine that they are compelled to serve the marketts where some of them beinge justices of peace are themselves, and other their tenants, servants and dependaunts for the most parte, spared and forborne, havinge greate quantities of corne in store above there ordinarie expences then the meaner sorte, which are compelled to serve the marketts, which error wee trust that such of you as are not to be charged therewith will, accordinge to your duties and othes, directlie and without any parcialitie regarde this our direction. So wee bid you hartelic farewell.

From the courte at Grenewiche, the thirde of August 1596.

your very loving Friends,

JO. CANT,

W. BURGLEY,

THO. EGERTON,

W. COBHAM,

T. BUCKHURST,

RO. CECILL,

J. FORTESCUE."

VII. *Observation on the Second Arundelian Marble, in a Letter from Stephen Weston, B. D. F. R. S. and F. A. S. to the President.*

Read January 8, 1801.

*To the Earl of Leicester, President of the Society of Antiquaries,*

*&c. &c. &c.*

MY LORD,

I TAKE the liberty to offer to your Lordship, and the Society, a strong proof and confirmation of the authenticity of the second Arundelian Marble, which, together with the whole collection, has been implicated in the charge brought against the first; for if that be once incontestably shown to have been forged, it will be very natural to suspect all the rest to be false and spurious. I trust, however, in Mr. Gough's defence of what is called the Parian marble, which has been already read to this Society, and is recorded in the ninth volume of its memoirs. Before I enter on my subject, I shall make a single observation on the marble of Paros, and endeavour to obviate an objection which seems to bear hard on the genuineness of the stone; I mean the objection founded on the silence observed all through the chronicle, with respect to the history of the island itself; that its siege by Miltiades, its reduction by Lyfander, its taxation by Themistocles, and the renown of having given birth to Archilochus, are neither mentioned nor alluded to. Nor is there any rational ground to suppose that they would have had a place in a chronicle, whose plan was not to record single actions of individual islands, but rather to erect

certain great land-marks on the vast plain of general history, than to make any attempt to delineate small enclosures: and so much is this the case, that no mention is made of the Peloponnesian war; or of Thera and Melos, the only two islands of the Cyclades that refused to associate with the Athenians, in a contest that lasted twenty-seven years; nor of Pythodorus, who was Archon when it began, nor of Thucydides the historian of it. But this it may be said is nothing to Paros, which had an exclusive right to be particularly remembered. And is not this the truth? must it not be considered as an enviable situation, and abundant honour to be placed in the front of the title, on a line with the queen of cities, and the eye of Greece, since the marble begins with these words: "I have written of ancient times, beginning from Cecrops, the first Athenian king, down to Aftyanax, archon at Paros, and Diognetus at Athens." Why should the archon of Paros be coupled with the archon of Athens, like my lord-mayor of London, with the mayor of St. Mawes, in Cornwall, unless the marble had been composed and inscribed at Paros, or by the order of the archon himself? I believe it will be much harder to account for the insertion of an island in a general chart of history, not remarkable for any thing so much as its quarries, in preference to all the cities of Greece, than for the omission of its petty history, or its defamatory poet. I see no cause of complaint because it is not clear whether an antique has been found at Paros, or Antiparos, when we have the name of its birth-place on the face of it, in such legible characters, a name so improbable, that no forger would have given it to his spurious offspring. Nothing is so easy as to tilt with paradox against reputable authorities; but nothing so difficult as, with so weak and flexible a foil, to pierce either truth or probability. Your Annius, Palsmanazars, and Chattertons, however boldly they begin, however successfully they advance, generally make some gross mistake before they have

finished; they build chimnies under a vertical sun, that would put out their fires, or draw their knives in a desert island after they have lost them at sea, like Æneas in the shades who gives up his sword at the entrance of hell, and fights the ghosts with it afterwards.

But in the Parian chronicle we meet with nothing that has been proved to be absurd, or fatal; and although the slips of the chisfel are as observable in it as those of the pen in less obscure periods, yet its errors have not been found in any instance beyond all remedy.

I now come to the second marble, which contains the decree of the people of Smyrna, inviting the Magnesians to associate with them for the preservation of the majesty of Seleucus Callinicus, which the Magnesians readily accepted, and sent ambassadors, civil and military, to treat of the conditions on which they would agree to enter into bonds of amity with the Smyrnæans. After the Magnesians had taken the oaths, and the league was sealed, the ambassadors returned home, and the decree and the league were ordered to be engraved. In the league the oath to be taken by both parties is specified, and runs as follows: "I swear by the earth, the sun, Mars, and Minerva the warlike, Diana, and SY-PYLENE, Apollo in Pandis, and every other god and goddess, and the fortunes of king Seleucus, that I will stand firm to my agreement with the Smyrnæans for ever, &c. &c. &c. which oath, if I keep religiously, may it be well with me; but if I perjure myself, may ruin be on me and my posterity." The same oath which the Magnesians swore to the Smyrnæans, the Smyrnæans swear to the Magnesians, by the same gods, with the addition only of Venus of Stratonice. Upon the decree preceding the league, and the one subsequent to it, in which there are many curious particulars to be observed on both sides, in consequence of the union between the parties, Selden has remarked, *altum est apud scriptores*



*silentium*, but that the cause and origin of the league may be easily discovered. That such a league was made between the Magnesian and the people of Smyrna, though no other record is to be found of it but on the Parian marble, and although this be abundantly sufficient, where there is so little ground for any reasonable suspicion of forgery, yet it will be an agreeable increase of testimony, and an elegant corroboration of the fact in question, to be told that a municipal coin of Smyrna exists, struck at the time, and upon the occasion, on which we have a female turreted head, *ad dextram* with ΣΙΠΥΑΗΝΗ upon it; and on the reverse a female figure *ad sinistram*, standing with a *patra* in the right hand, and a *cornu copiae* in the left, with ΣΜΥΡΝΑΙΩΝ; which signifies that a league ἐμόνοια, or *concordia*, had been made between the Magnesian and Smyrnaeans. Sipylene is formed from Sipylus, the mountain in Lydia, near which the Magnesians dwelt, and the place was called after it, Μαγνίσια πρὸς Σιπύλῳ, by Ptolemy, lib. v. c. 2. and by Strabo [a], Μαγνησία ὑπὸ Σιπύλῳ, to distinguish it from Magnesia upon the Maeander. The name Sipylene is like Berecynthia from Berecynthus, where the mother of the gods was worshipped; or Idæa from mount Ida. A copy of the coin is given with this paper [b], and

I have the honour to remain,  
with great respect,

MY LORD,  
your Lordship's  
very obedient humble Servant,

Edward's Street, Jan. 8, 1801. S. WESTON

The original coin is in the collection of the writer of this paper.

[a] P. 621, Ed. Paris. [b] Pl. I. fig. 3.

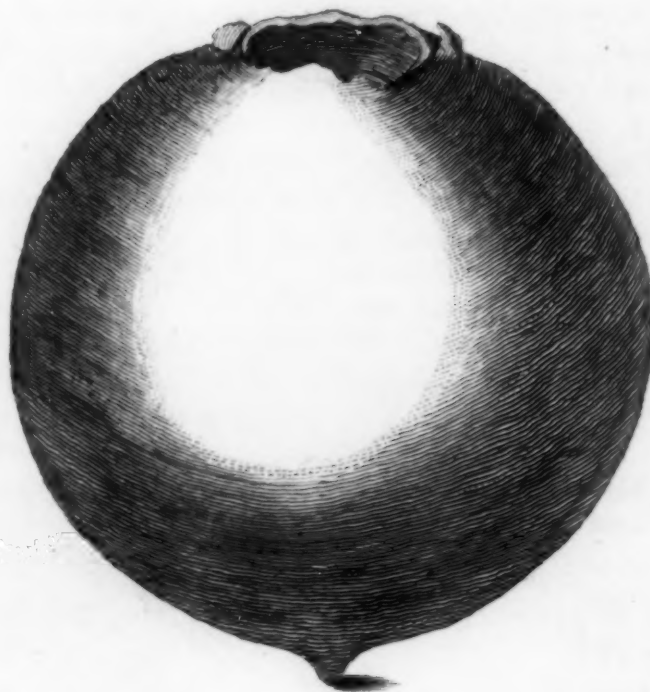




Fig. 2.



Fig. 1.



J.º Basire sculp.

*Antiquities discovered at Southfleet, in Kent.*

*Published by the Society of Antiquaries of London: 13<sup>th</sup> April, 1813.*

VIII. *Account of Antiquities discovered at Southfleet, in Kent, in a Letter from the Rev. Peter Rashleigh to the Right Honourable Sir Joseph Banks, Bart. K. B. P. R. S. and F. S. A.*

Read January 15, 1801.

SIR,

Southfleet, near Gravesend, Jan. 13, 1801.

**A**S a discovery which I have lately made in this parish within a few fields of my house, will, I trust, be interesting to you and all antiquaries, I have taken up my pen to send you some account of it.

A few days ago, as some men were ploughing in a field, in this parish, they perceived one of their horses feet to sink in the ground, which, upon examination, proved to be in the mouth of an urn; fortunately the horse did not break it, and the men dug it up; they examined its contents, and finding no coins, but that what it contained consisted only of some burnt bones and pieces of broken glass of a bluish colour and very thick, they threw them again into the hole and covered them up, bringing the urn home, which is now in my possession. It is of the rudest form, nearly spherical [a], of very strong red pottery, and contains twenty gallons; it has formerly had something resembling a handle, as two pieces remain one on each side of the mouth; it was covered with a very thick tile, and has, from its very rude form, the appearance of great antiquity. The men informed me that they broke another urn in pieces in digging out the first, which pieces they likewise threw into the hole; its contents were similar to the first. I immediately repaired to the spot and dug up all the fragments I could collect, and I believe have enough to make a sketch from them of the broken urn [b], which differs materially from

[a] See Pl. VI. fig. 1.

[b] Pl. VI. fig. 2.

the

the first described, and is smaller and of much thinner pottery. I have collected enough of the pieces of glass (which are extremely friable) to discover that it has been a small bottle with flat sides, and which I imagine to have been a lachrymatory [c]. The large urn very much resembles one described by Mr. Haisted, as found at Crundal, in this county, and its contents appear to be the same; and what is singular (though I don't know that any thing is to be inferred from it) the name of the street in which that at Crundal was found is *Sole Street*, and the field abovementioned is called *Sole Field*. In making further researches in the neighbourhood of these urns, I was fortunate enough to discover, at nine feet distance from the urns to the southward, a tomb of stone covered with two very large stones, in each of which was fixed with a cement (not lead) an iron ring [d]. The tomb contained two leaden coffins, of the most simple construction, consisting each of two pieces of lead; the bottom pieces, being turned up, formed the sides of each; and the top pieces, by being turned down at each end and a little over at the sides, formed the tops and ends of the coffins [e]. No fodder had been used, but a slight cement was laid over the coffins, which I conclude had been enclosed in wood, by several large spike nails with flat heads being found amongst the dust in the tomb. The coffins were not at all adapted to the forms of the bodies, like our modern coffins, but were in the form of parallelograms. Upon opening the coffins (which was done by simply lifting up the top) we found the bones of a skeleton in each, perfect, which we conjectured to be those of children of seven or eight years old, from the age of the teeth and smallness of the bones. In one of the coffins I found only a skeleton, but in the other a very handsome gold chain, resembling a watch chain [f], ornamented with angular pieces of a bluish green stone or composition, and in the middle of each alternate link there had been

[c] Pl. VIII. fig. 1.

[d] Pl. VII. fig. 1. 2.

[e] Pl. VII. fig. 3. 4.

[f] Pl. VIII. fig. 2.

pearls,



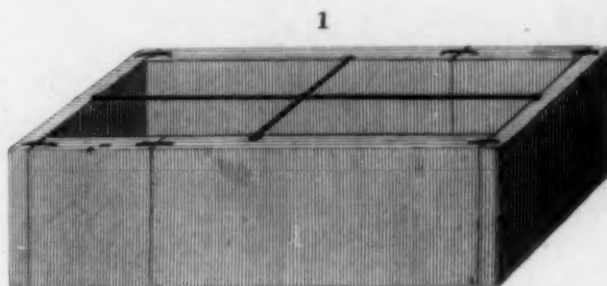
P. I.  
Length.....4. 3  
Width.....11  
Depth.....8



P. I.  
Length.....4. 6  
Width.....1  
Depth.....8 1



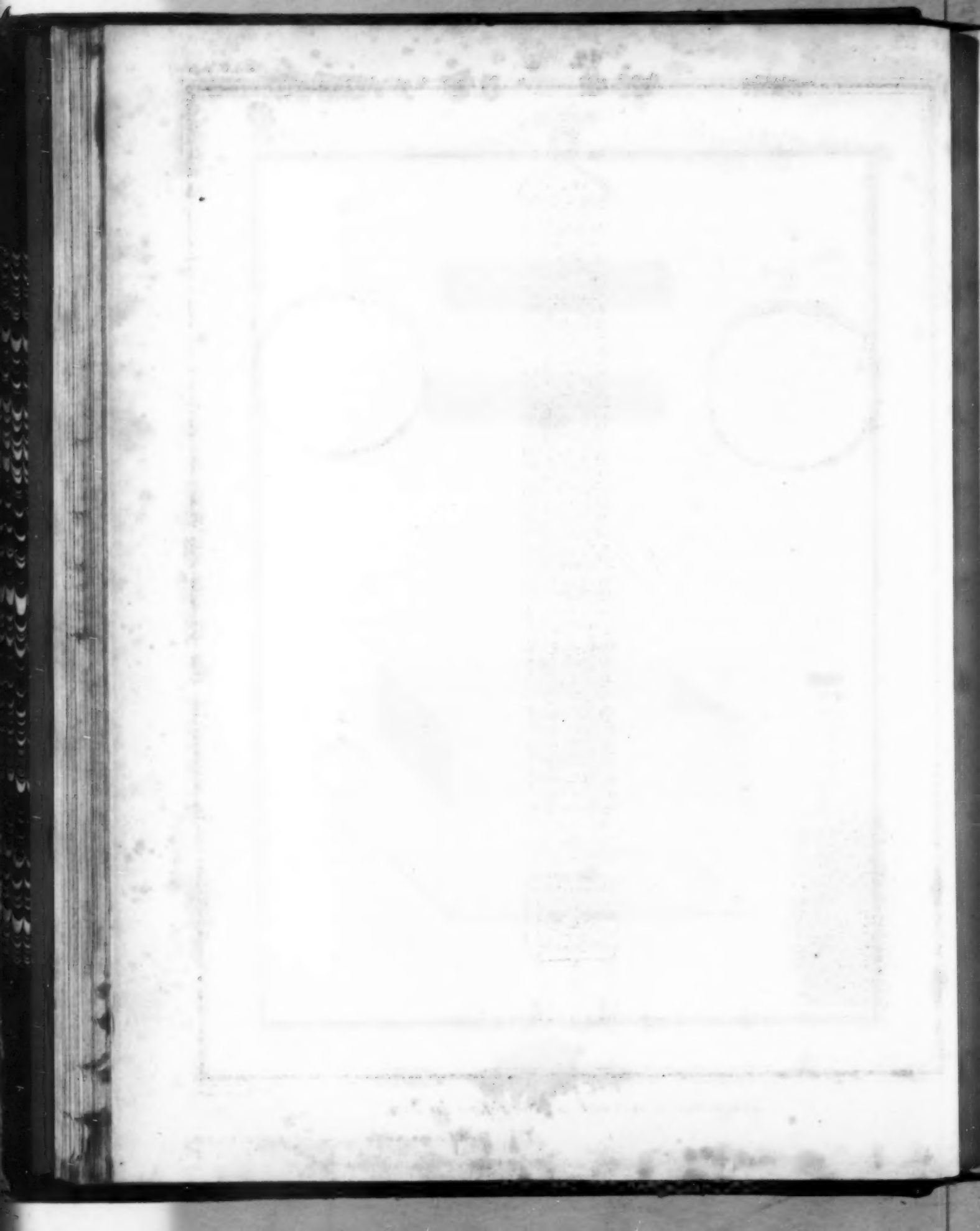
P. I.  
Length.....6. 3  
Width.....4. 5  
Depth.....1. 9

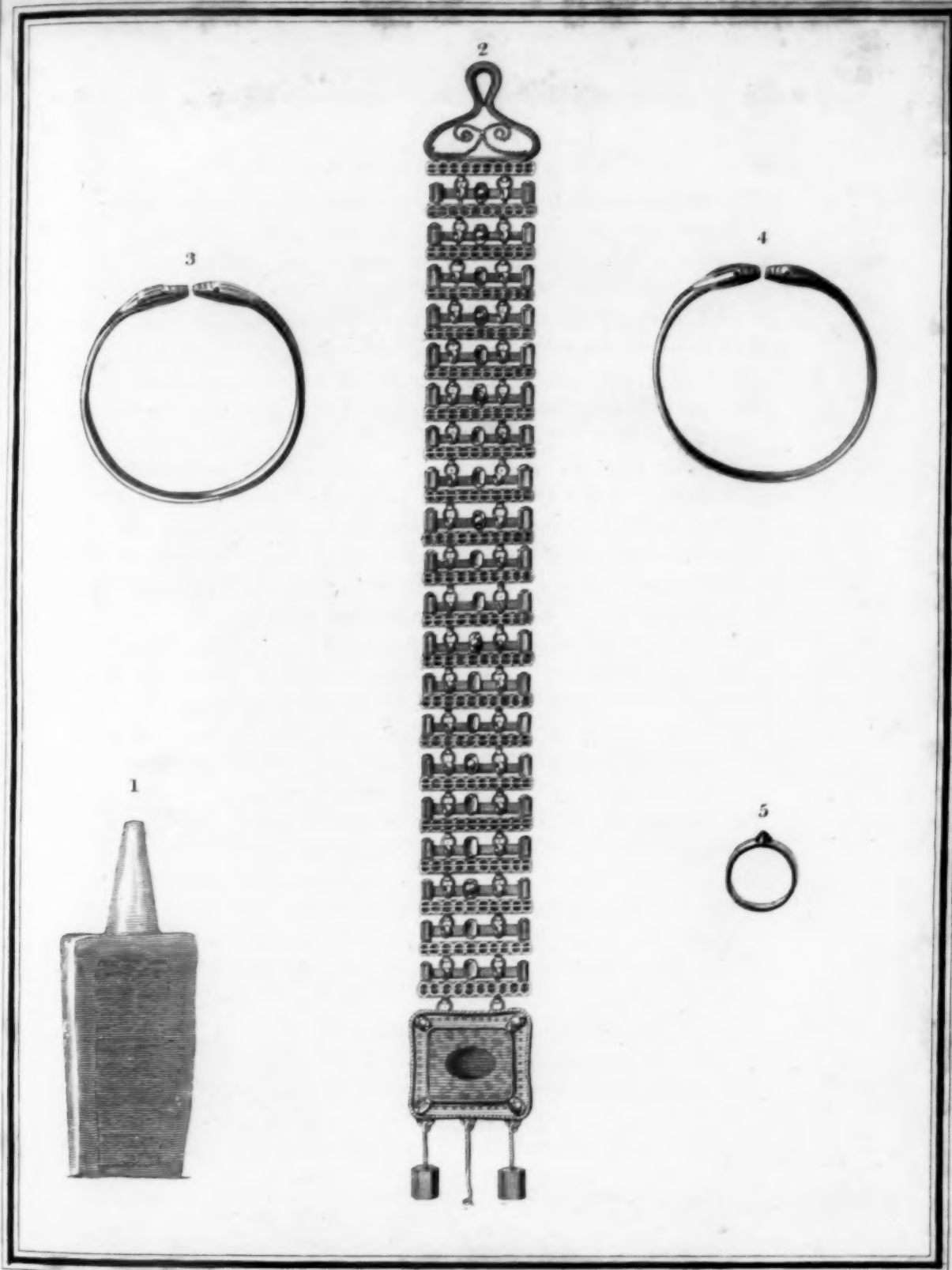


J. R. Burrows sculp.

*Antiquities discovered at Southfleet, in Kent.*







*Antiquities discovered at Southfleet in Kent.*

*J. R. B. sculp.*

*Published by the Society of Antiquaries of London, 25 April 1803.*



pearls, which time has nearly destroyed ; at the bottom of the chain was a stone set in gold, of a square form, flat, with an intaglio of an oval shape ; but no letters or initials by which the date, &c. can be ascertained. There were likewise in the same coffin two curious rings of gold, with serpents heads at the junction, used as bracelets [g], likewise a small gold ring with a jacinth set in it [h]. Of these, and the other things found, I hope to be able to make some drawings, accompanied with all the circumstances under which they were discovered, and shall be glad if by that means I can convey a better idea of them to the Society of Antiquaries, and those who feel interested in subjects of this description, than by any expression of my own in words. The field in which the above were found adjoins to the Watling-street Road, at the corner of which Mr. Haisted, in his History of Kent, vol. i. p. 271. supposes a Roman milliære to have been found, and which Dr. Thorpe conjectured to have been the ancient station of the Romans called Vagniacæ: this is likewise near the spring-head which flows down into the Fleet at Northfleet Bridge, and which was supposed to have been formerly navigable for vessels. And there is a vague tradition of there having been a town near this spring-head formerly called *Bark* or *Barking Town*.

There are no letters, inscription, or figures, upon any of the stones or coffins, by which to trace the date of the interment or the people interred.

My progress in making further researches is at present impeded by the field being about to be sown ; but I hope in the autumn to discover something more, at least to trace out the walls of the building which probably enclosed the tomb.

I have the honour to be, Sir,

your most obedient Servant,

PETER RASHLEIGH.

[g] Pl. VIII. fig. 3. 4.

[h] Pl. VIII. fig. 5.

IX. *Observations on the Remains of a Stone Cross, or Pillar, at Hemsby, in the Hundred of West Flegg, in the County of Norfolk, with conjectures respecting its ancient Designation and Use. In a Letter from the Rev. William Gibson, A. M. and F. A. S. to the Rev. John Brand, Secretary.*

Read January 22, 1801.

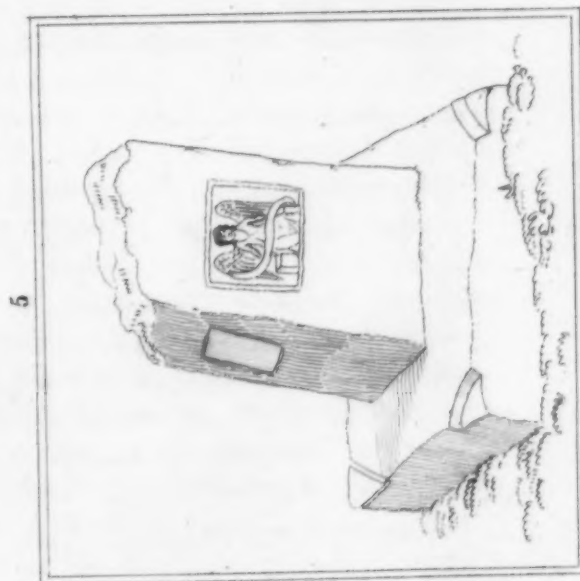
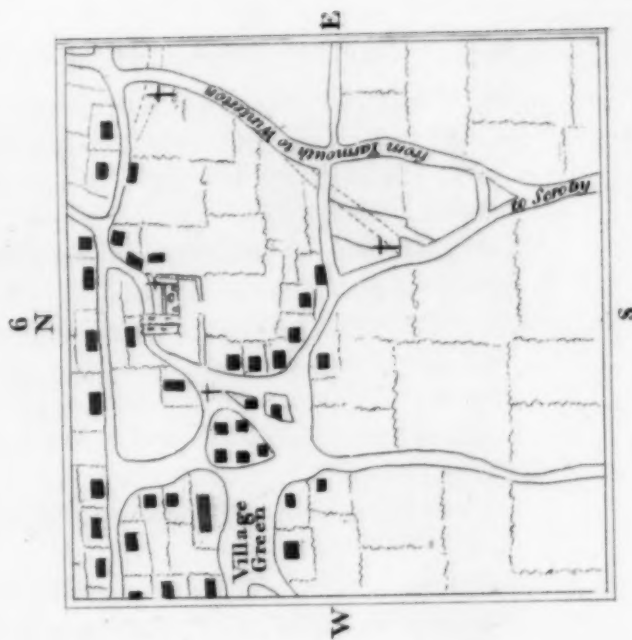
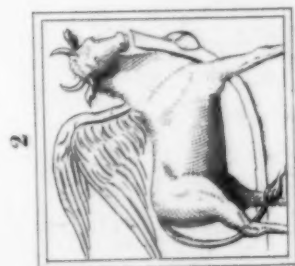
SIR,

January 1, 1801.

**N**OT recollecting to have met with any notice respecting the subject of the annexed sketch, I venture to transmit it to you, with some remarks and conjectures concerning it, to be submitted, with your leave, to the consideration of the Society of Antiquaries, at some one of their future meetings.

In the parish of Hemsby, in the hundred of West Flegg, in the county of Norfolk, near the highway leading to it from the hamlet of Scroby, stands a mutilated shaft of stone, represented by fig. 5. in the annexed sketch (Pl. IX.). The width of its base is two feet six inches by two feet three inches. The greatest height of its base above ground is one foot three inches. The greatest height of the broken shaft two feet three inches. Its breadth, close to the base towards the north and south, one foot two inches and a half; towards the east and west one foot one inch and a half; measuring less by one inch on every side near the broken part at top; on each of which sides is cut, not very rudely, and in pretty bold relief, one of the usual symbols of the gospel, represented in the sketch on an enlarged scale by figures 1, 2, 3, 4. Of these, fig. 1.





*Remains of a Stone Cross, at Hemsby, in Norfolk.*

*J. B. H. sculp.*



fig. 1. the well-known symbol of St. Matthew's gospel, faces the north; fig. 2. that of St. Luke's gospel, the west; fig. 3. that of St. John's gospel, the south; and fig. 4. that of St. Mark's gospel, the east. Each of the spaces containing these symbols is a square of nine inches. The shaft consists of one entire stone, let into a socket hollowed out of the base, which is also one solid block; from each of the corners of which a small triangular piece is cut, to the depth, from the upper surface, of about three inches, having a shallow groove tending downwards at each of its three angles. The base having sunk a little towards the west the shaft inclines somewhat that way. Its situation is southward of the parish church of Hemsby, at the distance of about a quarter of a mile.

It is well known that, previously to the reformation, it was customary to set up crosses, of more or less costliness and elegance, in point both of materials and execution, near the highways which led to churches; yet whether the mutilated shaft in question was ever surmounted by a cross cannot now be ascertained, though, from the nature of its lateral embellishments, it may fairly be concluded that it was: it might, however, be a pillar merely. But it is also known, that both pillars and crosses were, in those ages, placed occasionally in the neighbourhood of churches, to mark the boundaries of those privileged spaces, in which fugitives, whether for debt or crime, were sure to find protection. Of such spaces, to a greater or less extent, all consecrated churches were possessed; which having been indulged to them, in conformity with the corruptions of pagan practice rather than the purer precepts of the Mosaic law, first by Christian emperors in foreign countries, and, in this country, by Christian kings, were afterwards, by Boniface the Fifth, and his successors in the papal chair, fully established and confirmed.

In its perfect state, then, this might be one of the crosses  
VOL. XIV. G erected

erected to excite the devotion of the passenger, which were commonly to be met with in the times referred to; but whether it was a cross, or a pillar, there is perhaps room to think, that its designation was still more extensive, namely, to mark the limit of the sanctuary, or privileged space of refuge, appertaining to the church of Hemsby, towards the south; and to this opinion I incline the rather, conceiving myself to be enabled to point out the situation of similar marks with certainty towards the north and west, and apparently towards the east.

But before I proceed to do so, I would beg leave to observe on the uninscribed scroll, or label, accompanying each of the symbolical [c] figures, in the several compartments of the four sides of this broken shaft (as it frequently does accompany these symbols of the gospel), that it probably was intended to represent, emblematically, the roll of each of the evangelical records thrown open to the whole world for its inspection, acceptance, and conversion to the faith in Christ: as the wings of the four figures can scarcely but have been intended to express the wonderful celerity of the progress and diffusion of the gospel. I would also venture to suggest, whether the angel, in the symbol of St. Matthew's gospel, might not be represented as sitting on a stone, in allusion to the account given by that evangelist, and by him alone, of an

[c] Were not these figures adopted from those ornamental ones between the ledges of the bases of the lavers, in the first temple, viz. lions, oxen, and cherubim, as mentioned at the 29<sup>th</sup> verse of the 7<sup>th</sup> chapter of the 1<sup>st</sup> book of Kings? Josephus, in the 3<sup>d</sup> chapter of the 8<sup>th</sup> book of his *Anti. Jud.* instead of *Χερουβιμ*, as it stands in the Septuagint, writes *Αετς*, possibly because he was conscious that the term cherubim could convey no determinate idea to his pagan readers. But whether it might best be translated by the word eagle, or by any other word expressive of what is conceived of angelic appearances, in either case it is equally applicable to the point in question, if the double interpretation may not be thought more especially favourable to the supposition of an intended imitation. Such another coincidence, indeed, purely accidental, I presume could hardly be produced.—See also Ezekiel, ch. i. 10.



angel having been beheld so seated, on the stone which had closed up the mouth of the holy sepulchre, by Mary Magdalene, and that other Mary, when they came first to visit it at break of day.

This mutilated memorial of other times and manners, whether it was intended as an incentive to devotion, or as a token of protection to the fugitive offender, having been constructed for public use, stood, undoubtedly, in its original and perfect state, conspicuous to the view, and probably in the open fields. It is now, however, not without some difficulty to be discovered, on the right, in approaching the village from the south-east; near the way-side indeed, but in a small triangular inclosure, shut in between two bushy hedge-rows converging to a point; and being besides almost hidden from the traveller on the road by an overshadowing tree, which has grown up from the west side of its base. To these circumstances it doubtless is much indebted for the preservation of its symbolical ornaments, which, considering the many years which must have elapsed since it was first set up, have suffered very little from the attacks of time and weather; none of the figures being materially defaced, or worn away, except the head of the lion on its eastern side, which, before any inclosure took place, was certainly the most exposed to the sharp winds and corroding vapours from the sea.

The parish church of Hemsby is a plain unadorned fabric, sufficiently capacious and convenient, but offering little to remark on, except that four sides of its octagonal font exhibit the same evangelical [d] emblems, though almost obliterated by repeated whitewashings, each in the same order and aspect, with those on

[d] Admitting these emblems to have been adopted from the ornamental figures on the lavers abovementioned, the analogous uses of those lavers in the Jewish temple, and of the baptismal font in the christian church, might seem to render them particularly proper for the embellishment of the latter.



the shaft or pillar, represented by fig. 5; thus pointing out an evident and reciprocal connexion between the two.

At the distance of about twenty-four paces north from the corner of the chancel remains the vacant base of another cross, or pillar, nearly of the same size and shape with the base of that abovementioned, having a square socket cut into the middle of it for the admission of a shaft of the same dimensions with that other; being situate within a few paces of the high road running on that side, but within the precincts of the present churchyard. In considering the position of this base, which seems never to have been disturbed, it appears that the four sides of the shaft inserted into it, supposing it to have been square like the former, were not opposed, like them, to the four cardinal points, but one of them, turning towards the north-east, must have fronted what now is, and probably always has been, since the time of its inclosure, the entrance into the churchyard, both from the neighbouring township of Winterton, and from the sea-side, in approaching the small door in the north side of the church. Whatever might be the shape of the shaft belonging to this base, assuming that it was surmounted by a cross, it probably was so turned in order to present a full view of the cross towards that point of entrance.

These two crosses, or pillars, I would therefore conclude to have been set up to mark the extremities towards the north and south of the sanctuary, or privileged space of refuge, appropriated to the church of Hemsby.

Towards the west I had long noticed a large hewn stone, placed close against the end wall of a house, near the entrance into the churchyard from that quarter; and, upon enquiry, I found that it had lain there beyond the memory of the oldest inhabitant, without apparently having ever served to any material use. On considering it attentively, it occurred that it might be the base of another

another cross, or pillar, like that above described, reversed; and this opinion became so much strengthened when, on measuring it, its dimensions were found to correspond very closely with those of the bases of the other two, that I procured it to be raised out of the ground, and turned over for inspection; when it presented a socket, cut into the side which had been downwards, of the same depth with that in the base last mentioned, but less in the square by about an inch and a half. The four upper corners of this base, as are those also of that in the churchyard, are cut much deeper, and have been rounded off with more art and labour than those of the base represented at fig. 5.

At the time this base was reversed it might also be removed, though probably not far, on account of its weight. Proceeding from it about ten paces in a straight line towards the south the point is arrived at where three roads unite, and in a vacant space, left amidst them as they branch off, there is even yet a visible hollow in the surface, which seems to indicate the very spot where, I should judge, it was originally placed to mark the limit of the sanctuary towards the west.

Nearly due east from the church, at the distance of about a quarter of a mile, by the side of the highway (now a lane) leading from Yarmouth to Winterton, lies a stone of considerable size, having close about it the appearance of other stones being sunk into the ground, and overgrown with weeds and grass, placed there seemingly, in a period now beyond the reach of tradition, with some particular design, but bearing no discernible marks of the tool, or of having made a part of either cross or pillar. It would be rash therefore to affirm, that it ever was such, or that it served to mark the limit of the sanctuary towards that side, though I am much inclined to think it did. For though it should have been either the one or the other, situate as it was upon a road of frequent passage between the above two places, as well as

to

to the common-fields and the sea-shore, and standing also close upon the wheel-track, it could hardly but have been thrown down and broken in pieces, by accident if not by design, many ages since, and reduced to the shapeless mass it now presents to view. On the supposition of an asylum, such a limit might be looked for hereabouts, in correspondence with that towards the south; nor can it easily be conjectured for what other purpose this stone (or heap of stones) evidently unnatural to the spot, and to make room for which the hedge itself recedes a little from its line, could have been placed here. There is an appearance, also, that the road from the sea beach to Hemsby church once crossed that leading to Winterton from Yarmouth at this precise point; though when the present inclosures were made the former of these roads was pushed out of its ancient course, about twice its breadth, farther towards the north. It can scarcely be doubted that the area within these four points was of old distinctly defined and included by leading highways in continuity; as it indeed is even at this present time (as may be seen [e] by a reference to the plan, fig. 6), except that the road running from the eastern to the southern point, at the distance of about half a furlong before it reaches it, turns off a little to the left, favouring the shape of two later-made small inclosures, which it seems formerly to have cut diagonally; there being still a visible trace in the form of the hedge-row indicating where it once passed by the east side of the southern cross or pillar to fall immediately upon the Scroby road;

[e] The annexed plan of a part of the parish of Hemsby, being laid down on no scale, pretends not to be correct, having been designed merely to convey more clearly an idea of the relative situations of the crosses, or pillars, in respect of the church, and of each other; and of the bearings of the roads by which the supposed privileged space or sanctuary was defined. The slight deviations of these roads, from what are conceived to have been their ancient courses, near the southern and eastern crosses or pillars, are distinguished, the latter being marked by dotted lines.

the point of junction with which road now takes place about a furlong farther southward.

It is presumed, then, that the four points above specified were the extremities of the sanctuary towards the south, north, west, and east; three of them having, to a certainty, been distinguished by the erection of an expensive cross, or pillar; and the fourth exhibiting traces of some notice having been placed upon it, probably of the same sort, and with a like design.

Should it be said, that these were crosses set up, as usual, only to excite devotion in approaching the church, this would be merely to oppose opinion to opinion, without bringing any proof that it was customary to set up so many crosses, and those of so much cost, in the vicinity of all churches, for that purpose; while the same assertion might equally be made respecting the four crosses at [f] Hexham, in Northumberland, set up at the distance of a mile in every direction from the church, by any one, who should not happen to be informed, that they actually did there mark the boundaries of a privileged place of refuge.

But as the extent of sanctuary was doubtless different in different places, as circumstances varied; in some, as in the town last mentioned, at [g] St. Edmundsbury, and in a few other places, reaching a mile, terminated by a cross, towards each of the cardinal points; yet in the far greater number, probably, the boundaries of the churchyard, or cœmety, (for I apprehend a distinction should be made between them) were its utmost limits. It may seem, therefore, necessary to assign a reason, why the privileged space, here conjectured to have appertained to the church of Hembsby, should be so much more extensive than might be supposed to have been allotted to a fabric, about which are to be seen no remains of ancient magnificence, nor any other vestiges, which

[f] Vid. Mag. Brit. Ant. & Nov. Vol. III.

[g] Vid. Blomefield, Vol. II. p. 325.



may justly lead to an opinion, that it was formerly of more consideration or more resorted to than it is at present; nor is such a reason, I presume, difficult to be adduced.

Algar, son of Leofric, earl of Mercia, on the death of his father in the year 1057, succeeded him in the earldom of Mercia, through the interest of Harold with the Confessor. [h] Algar himself died in 1059; and left, it is said, the [i] demesne of Hemby, among many other estates of which he was possessed, to Edwin earl of Chester, his elder son. Of this assertion, however, there may be room to doubt, no mention being made of Edwin in the Domesday Survey, where the next possessor noticed, after Algar, is Alwi; the same person, probably, whose name often occurs in that survey, sometimes with the addition of de Tetford, and who appears to have held lands both of the Confessor and the Conqueror in the neighbouring villages of [k] Winterton, Scroby, Thrickby, Billockby, and Burgh, in the hundreds of East and West Flegg, and at Thetford, Tottinton, and other places, in the county of Norfolk.

From whom, immediately, it came into the possession of Alwi, which it appears to have done by purchase, can now scarcely be determined: since even at the time of making the Domesday Survey, the hundred, which had cognizance of all suits and causes, appears not to have known on what grounds archbishop Stigand took the demesne of Hemby away from Alwi, and gave it to [l]

[h] Vid. Rapin. Vol. I. notes 3 and 5, p. 155, fol. edit. 1732.

[i] Vid. Mag. Brit. Anti. & Nov. Vol. III.

[k] Vid. Blomfield, Vol. I. p. 620. Vol. V. p. 1524, 1528, and in other places: also Martin's History of Thetford, in the charter of the priory founded there by Roger Bigot.

[l] Elee West H. hemeshei ten' Algarus comes t. r. e. et Alwi' emit. Stigandus abstulit & dedit Almaro frī suo. v 7 hund nescit quomodo ex illo fuit in episcopatum in dominio, &c. Vid. Copy of Domesday, Martin's Thetford, Appendix, p. 15.

Almar,



Almar, the bishop of Elmham, his own brother, from whom it passed into the bishopric. On the deposition of Almar from his see, in the year 1070, he was succeeded by Arfast, who was in high favour with the Conqueror, having been his chaplain while duke of Normandy, as he afterwards became his chancellor when king. William Galfagus next followed, in 1085; among whose great revenues the demesne of Hembsby stands in the Domesday Survey, concluded in the following year. Galfagus also was in so great esteem with William, that, besides innumerable grants of lands, he bestowed on him above thirty manors, to himself and his heirs in fee; among which was [k] Hembsby; which, with most of the others, he left at his death to his successor in the see, which had been transferred to Thetford from Elmham in the time of his predecessor Arfast.

It is well known, that lords of large demesnes were the original founders of churches on them for the use of their respective vassals; endowing them with lands and tithes, of which, at first, the bishops receiving the profits provided them with priests, who went from one to another to perform the several duties. At length the bishops beginning to affect the temporal dignity of the barons, they imitated them also in this particular, and erected and endowed churches on their own estates; consenting, besides, to leave to a priest, settled in each of them, the enjoyment of such revenues, or the greater part of them, as had been assigned to each church by its respective founder; and granting to them the power of administering the sacraments, with other privileges, which were added to them by the munificence of successive kings, especially the privilege of asylum.

While, therefore, the large [l] and capital demesne of Hembsby

[k] Vid. Blomfield, Vol. II. p. 867.

[l] Vid. Blomfield's History of Norfolk continued by Parkin, Vol. V. p. 1516.

was in the possession of persons so high in rank, consideration, and royal favour, as were most of those above named, it is not improbable that many privileges and advantages should be obtained for the church there founded, beyond those enjoyed by other churches, on the estates of persons of inferior dignity and weight.

In the reign of William Rufus, Herbert Lofinga having, *per fas aut nefas*, obtained the bishopric of Thetford, he removed the see to Norwich in the year 1094. Impelled by whatever motives he built and endowed several churches and religious houses; and by his interest with William, who had brought him into England, and to whom he was chancellor, is said to have obtained great immunities and privileges for them.

If, therefore, it had not been already done by bishop Herbert's predecessors, that prelate certainly did not want the power to obtain a privilege beyond what was common, for a church upon his own demesne; which he now settled on the priory, lately erected and endowed by him, for the reception of sixty monks of the order of St. Benedict, on the south side of the magnificent cathedral he had built at Norwich. At the dissolution of the monasteries the revenues of this priory were seized on for the crown; but being converted into a deanery, they were again restored, and the last [m] prior was appointed the first dean.

In the first year of Edward the Sixth, however, the dean and chapter surrendered all their possessions to that king, which had been confirmed to them by Henry the Eighth; and in the course of the same year Edward granted them, in great part, back again, with an exception, among some others, of the manor, rectory, and advowson [n] of the vicarage, of Hemsby, which from that

[m] William Castleton, the last prior of Norwich, was appointed the first dean, on the 2d of May 1539. Vid. Mag. Brit. Anti. & Nov. Vol. III.

[n] Vid. Blomfield, Vol. II. p. 860.

time passed by royal grant into lay possession. It has been ventured to notice these last particulars, though confessedly not auxiliary to the general argument, for the sake of continuing the sketch of the history of Hembsby from the conquest to the final separation of its demesne and advowson from the church of Norwich, in the year 1547.

In attending to the foregoing observations it can scarcely but have been remarked that, if the limits attempted to be pointed out, as having been those of the sanctuary belonging to the church of Hembsby, really were such, a large and unequal portion of it must have lain towards the south and east, as it will indeed be seen to have done, by a reference to the annexed plan, fig. 6. In admitting which circumstance I would beg leave to remark upon it, that the most considerable part of the village having always probably occupied, as it continues to [o] occupy, the quarter abutting upon the western portion of the churchyard, this might be the reason why the sanctuary was not extended farther that way; as it would have been to place the chief part of the inhabitants of the parish, in a manner, in perpetual asylum. Undoubtedly the inhabitants of Hexham, St. Edmundsbury, and some other towns, were placed in such a situation; but it is hazarding little to assert that the case must have been rare; indulgences so very extraordinary being only granted by some of our princes, in peculiar honour of certain persons of supereminent sanctity and virtue, or of certain events either singularly fortunate, or supposed to have fallen out miraculously.

The same reason, though in a much less degree, might also operate to restrict the extension of the sanctuary towards the north; but be it allowed me to add to it the following surmises,

[o] Many houses more than came within the scope of the partial plan, fig. 6. are situate westward of the church.

which, should they fall short of settling the question satisfactorily, will at the worst but leave it as they found it.

The portions of churchyards lying towards the south, east, and west, are by the inhabitants of these neighbourhoods, and by those I believe of other places, held in superior veneration; being still emphatically, and exclusively, styled the "sanctuary." Opinions are seldom, perhaps never, generally established without some basis. Whencesoever this prejudice arose, it is now become traditional among the lower ranks of people, and is indeed so strong, that if in my contiguous parish of Winterton I were, on any occasion, to urge a parishioner to inter a deceased relative on the north side of the church, he would answer me, with some expression of surprise, if not of offence, at the proposal, "No, Sir; it is not in the sanctuary!" Hence happens it that there are scarcely any graves visible in that portion of most of our churchyards, except in towns, or in some very populous villages, where necessity may have overcome choice, or the sanctuary, for obvious reasons, has been originally extended quite around the church; or where, from peculiarity of situation, the principal approach to, and entrance into it, have always been on that side.

It has, in the meantime, very long been the practice to bury corpses on the north side of the church of Hembsy, as well as on the south, east, and west, although the chief entrance is on the south side, and although necessity does not occasion it; but this deviation from an established custom may have arisen from the extent of the sanctuary towards that side having been ascertained, and pointed out, by the cross, or pillar, above noticed.

At the first erection of churches, no places, either in or about them, were allotted for the interment of the dead, but were appointed for that purpose apart. In the seventh century, however, it began to be a custom to bury in the body of churches; and this custom increased to such a degree, that it was at length  
found



found necessary to restrain it by an express canon, "*de non sepeliendo in ecclesiis*"; but it was not till after the promotion of Lanfranc to the see of Canterbury, in the year 1070, that the practice of making vaults in chancels, and beneath the altar itself, commenced.

From the altar, and *cathedra pacis*, or [o] *fridstoll*, standing near it, the privilege of asylum extending gradually through the chancel to the nave, and thence probably to the principal entrance into the church, and the nearest parts of the churchyard, in preference to others, the cœmetery might be thought to have followed the same course, were it not known to have begun in the body of the church, and to have made its way upwards, through the chancel to the altar, previously to its having proceeded outwards into the churchyard; where, perhaps, it regularly pursued the progress of the sanctuary, to a certain degree, as being the most hallowed soil; but whilst it did so, neither the one nor the other, necessarily, extended itself over the whole of the inclosure which contained the church, though the sanctuary undoubtedly often did so, and occasionally, as has been observed, even much beyond it.

If, therefore, sanctuaries may be supposed (and the supposition, on the above grounds, seems not to be unreasonable) to have lain generally, and with a preference, on and contiguous to that side of the church, by which it was principally approached, and entered, the principal approach, and entrance, to the church of Hemsby being on its southern side, a more than common enlargement of the sanctuary, in favour of that church would be

[o] Vid. Spelm. Gloss. v. *Fridstoll*.—When once the refugee had reached the altar, *fridstoll*, chancel, or any other sanctified and sanctifying part, and had put himself under its protection, his person became sacred, and was protected by its influence, even though he departed from it to a certain number of paces round the church. A privilege of a similar kind is still indulged, in cases of debt, to certain of our prisons.



more likely to be made towards the south, and the contiguous quarters, than towards the more remote one, the north. But the western quarter being occupied by the main inhabitation of the parish, the southern and eastern only remained open to such an enlargement, and it was made accordingly towards those points. It is not meant, however, to preclude either the co-operation, or the prevalence, of other causes towards producing this visible effect.

Such, Sir, are the remarks and conjectures, which I had to offer on the subject of the annexed sketch. Yet in offering them I am well aware how prone the mind is, in tracing any object through the obscurity of distant ages, to follow, even with avidity, those glimmering and misleading lights, which occasionally arise, and which have proved so fatal to many of their too credulous pursuers. Whether, on the present occasion, I have not exhibited in myself a fresh instance of the propensity I speak of, must be left to the judgement of the learned body to whom these observations are addressed; but thinking that I discerned the veritable traces of an ancient usage and establishment, I was desirous to submit my thoughts, and the foundations of them, to the Society of Antiquaries; confessedly rather as a matter of curiosity than of use; trusting, in the meantime, that should my opinions on the subject appear to have been erroneous, or lightly taken up, they will at least be heard with candour; and, in a case where error cannot conduct to injury, the intention will be approved, even though the execution of it should be ineffectual either to convince or please.

I remain,

Sir,

your most obedient Servant,

WILLIAM GIBSON.

X. Account

X. *Account of a Brick, brought from the Site of antient Babylon, in a Letter from Nathaniel Hulme, M.D. F.R.S. and F.A.S. to the Rev. John Brand, Secretary.*

Read January 29, 1801.

REV. SIR,

THE brick which I have now the honour to exhibit to the Antiquarian Society (together with a drawing of it) was sent to me by a friend at Bombay, and arrived in England about August or September last. My correspondent says, that it was lately brought to Bombay, with some others of the same kind, from the ruins of the city of Babylon, but unluckily omits to inform me by whom they were brought, or to give any description of the place or its situation where they were found; but merely mentions it as a fact known at Bombay, that they certainly came from the site of antient Babylon.

The brick is of a square figure, each side measuring about thirteen inches and an half, is three inches thick, and weighs thirty-eight pounds and eleven ounces avoirdupois. It is of a stone colour, has not been burnt, but only hardened by the heat of the sun, which in those parts of the world is at times so excessive as to have induced the antient inhabitants to repose in cisterns supplied with cool water. Yet though only baked in the sun, it is so solid and compact as to ring, if placed on the edge and gently stricken by a key, or the like metallic body. The brick is in high preservation, and part of the cement, against which it lay;

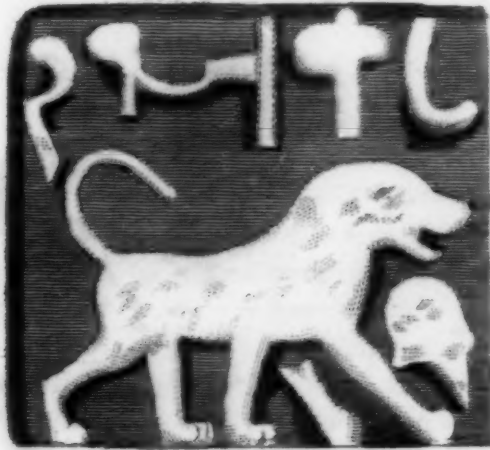
is still adhering to it, being of a coal black colour, and now exceedingly hard.

In the middle of the brick is an impression nearly square, being two inches eight-tenths long, and two inches five tenths broad, and the angles of the impression incline towards the angles of the brick. Within this impression is the figure of a lion in bas-relief, being two inches three-tenths long, and one inch seven-tenths high, measuring to the top of the head, which is somewhat raised. The animal is in a progressive position, with open mouth and elevated tail [a]. Under his jaw lies a roundish figure, which to me appears to be designed for a man's head, with part of the neck adhering to it, and a long beard hanging from the chin. Between the fore legs of the beast is placed a longish substance, which I conjecture to be the representation of a human limb. Over the whole length of the lion is an inscription, in bas-relief, very apparent, each letter being about eight-tenths of an inch high. It is most probable that this brick was not laid horizontally, but upright, in order that its inscription and hieroglyphic might meet the eye of the spectator.

Our countrymen in India, much to their honour, have now acquired great knowledge in the oriental languages; and those resident at Bombay have examined the inscription upon this, and various other bricks which have been brought thither; but they have not been able to explain them. They suppose them in general to have some reference to Chaldaean astronomy. I have compared the letters of the superscription upon the brick, which is the subject of this paper, with those in the Chaldaean alphabet of Fry's *Pantographia*, but without finding any similarity: however, I cannot but admire the simplicity and distinctness of the characters impressed thereon.

[a] See Pl. X. fig. 1.

Fig. 1.



2



15 1/2 inches



P'Basire sculp.







## OF THE COMPOSITION OF THE BRICK.

The brick appears to me to be composed of pure clay, with perhaps a little mixture of sand, which is changed to a light stone colour by dint of age. I removed a part of the cement, and then scraped off about three drams and an half of the substance of the brick underneath, in the form of powder, which was rough to the touch, had a slightish astringent clayey taste, and was gritty when pressed between the teeth. A little London clay dried was then tried in the same manner, which had more astringency, but the same grittiness between the teeth. The powder was then put into two ounces of distilled water, it immediately fell to the bottom, except a little light part which remained on the surface of the liquid. After they had stood together twenty-four hours, the clear water was poured off, and the sediment dried by a gentle heat, and then it appeared in a granulated form. This was next rubbed in a marble mortar till it became pretty fine, and was then gradually moistened with distilled water and beaten with a marble pestle until it began to acquire some little cohesion; it was then pressed together with the fingers into some resemblance of a common brick, and dried gradually without heat. It is very remarkable that, by this simple process, the Chaldean clay recovered somewhat of its primeval adhesive nature and yellow colour, which it still retains. This restoration of the substance of the brick to a yellow clay colour and adhesive quality proves three material things; first, that it is chiefly composed of pure clay, and not of slime or mud; secondly, that it has not been burnt in the fire; and thirdly, that it is of great antiquity, otherwise the yellow colour, of a brick of such weight and magnitude, could not have been so thoroughly changed into a light stone colour. The

Egyptians are said to have used straw in the composition of their bricks, but in this there is no appearance of any thing of the kind adhering to any part of it. Upon the surface indeed there are some marks which seem to have been accidentally formed by pieces of small twigs, or such like foreign bodies, which stuck to the brick while in a soft state. It may appear very surprising to us, who live in these moist northern climates, that a brick of such a magnitude should be rendered so hard, by being only exposed to the open air, as to be made fit for erecting immense structures. But we are told by authors of credit, that, in the country surrounding Babylon, it seldom or ever rains for the space of eight months of the year, nay it has sometimes been known not to have rained there for two years and an half together. This being duly considered, and the excessive heat of the climate taken into the account, it may easily be conceived that, by the co-operation of two such powerful agents as heat and dryness long continued, clay may possibly be hardened to an incredible degree.

OF THE CEMENT ON WHICH IT LAY.

The cement adheres strongly to the substance of the brick, is of a black colour and exceedingly hard, but yet friable; has no smell and but very little taste. A piece was broken off from the brick, thrown into water, and it quickly sunk to the bottom. Another fragment was put upon a red-hot iron, it did not flame, but a thick offensive suffocating smoke soon began to ascend, the cement softened, yielded to the edge and pressure of a knife, but did not run or liquefy, and after the fume ceased, a black coal was left behind. After this operation, the metal of the knife was observed to be tinged with a bluish leaden colour. The experiment was made in a small room, and afterwards when the  
smoke

smoke had spread itself and become diluted, the smell was peculiar but not disagreeable. The next trial was made with a larger quantity of cement: a crucible of a moderate size was put into the red heat of a culinary fire, then four drams troy weight were thrown into it, and as soon as the heat had made an impression upon the cement, it softened, but did not liquefy, and then a great quantity of black pitchy smoke began to rise and filled the whole cavity of the crucible in such a manner as to render the contents at the bottom quite invisible. A lighted piece of paper was then applied to the smoke, and it began to burn immediately in a furious manner with a white flame surrounded by dark smoke, and set fire to the cement itself, and continued burning until the inflammable matter was consumed. A black substance resembling charcoal remained in the crucible, which was taken out and weighed, and it was found that the cement had lost one dram. This coaly substance was submitted again to the crucible, and burnt in a stronger heat to gray ashes, and thereby lost eight grains of weight.

The inflammable substance, of which the cement is composed, is called by the Greeks *ασφαλτος*, and by the Latins *bitumen*. Herodotus, who visited Babylon, gives an account of the place from whence it came, and in what manner it was brought to that metropolis. "By the city called Is, says he, eight days journey from Babylon, there runs a small river of the same name into the Euphrates, whose waters carry along with them many lumps of *ασφαλτος*, which are conveyed thence to the walls of Babylon." Lib. I. pag. 84. Edit. L. C. Valck. This substance issues from springs or pits, in a liquid state, and I could wish it to become an article of commerce in this country, because from its peculiar subtille smell and great activity upon the senses, I apprehend that it would become a sovereign external remedy in various obstinate diseases of the skin.

## A REFLECTION ON CHALDÆAN BUILDINGS.

When we consider the great breadth, thickness, and weight of each brick employed in Chaldæan architecture, prepared by the mere heat of the sun, and the great quantity of cement which voluntarily presented itself, we cannot but conclude, that the Babylonians could erect immense structures in a very short time and at a moderate expense; and hence can form some judgement why the walls which surrounded Babylon were made every way so prodigious; and also of the vast edifice of the temple of Belus; of the palace, of the hanging gardens, and other magnificent works; which so filled the heart of Nebuchadnezzar with pride, when he contemplated the glories of the city he had adorned, as to cause him to cry out, "Is not this great Babylon, *that I have built*, for the house of the kingdom, by the might of my power, and for the honour of my majesty?"

I am, Reverend Sir, with esteem,

yours, &c.

Charterhouse Square,

Jan. 29, 1801.

NATH. HULME.



XI. *An account of a Roman Military Way, in Essex, and of Roman Antiquities, found near it, by Thomas Walford, Esq. F. A. S. in a Letter to the Rev. John Brand, Secretary.*

Read February 19 and 26, 1801.

DEAR SIR,

*Birdbrook, Essex, Feb. 4, 1801.*

AS you did me the favour of laying before the Society, the Roman Antiquities found at Topesfield in Essex, I hope the following account of the Roman Military Way, which passed through the villages of Ridgwell, Birdbrook and Sturmere, in Essex, with the antiquities found on each side, will be equally acceptable to the Society, as it may hereafter, perhaps, assist some future Horsley or Reynolds in their itinerary researches, being accompanied with a very accurate survey upon a large scale.

I am,

Dear Sir,

your faithful

To the Rev. J. Brand, Secretary.

and obedient Servant,

THOMAS WALFORD.

IT is a singular circumstance that the Roman Military Way passing through the villages of Ridgwell, Birdbrook and Sturmere, in Essex, should not be noticed by any author but Dr. Salmon, when it was the direct route from Camulodunum to Camboritum,



tum, whether Castle Camps, Gogmagog, or Cambridge. He says, [a] "The military way from Colchester to Camboritum [b] makes thirty-five miles. It leads through Ford-street, Colne, Halsted, and at Castle Hedingham returns into the Ikening-street which comes from Maldon; then by Yeldham, Ridgwell, Bathorne End [c] to Haverhill; thence by a broad and direct way, crossing the road from Newmarket to Bourn-bridge, goes up the hill towards Gogmagog."

Dr. Salmon was certainly right with respect to this road passing through the villages of Ridgwell, Bathorne End, Sturmere, and Haverhill; besides the name of Bathorne seems to denote that there was a Roman station near it. Mr. Roger Gale, in a letter to Mr. Warburton, says, "he never knew the appellation of *thorn* without a station near at hand [d]."

The annexed survey (Pl. XI.) will point out the situation of the station, the Roman villa, and the burying places in the above villages.

The Roman villa [e] stands first in the survey, therefore shall first be noticed. It was not discovered to be a villa till April 1794; before that time many Roman antiquities, such as coins, tiles, tesserae, &c. and some foundations of walls, had been found, which led the then proprietor [f] to conjecture that this spot had been the site of a town or station; a situation very inviting, being upon an eminence that commands a very extensive prospect,

[a] Salmon's Survey of England, p. 143.

[b] He supposes Gogmagog to have been Camboritum, which is too great a distance.

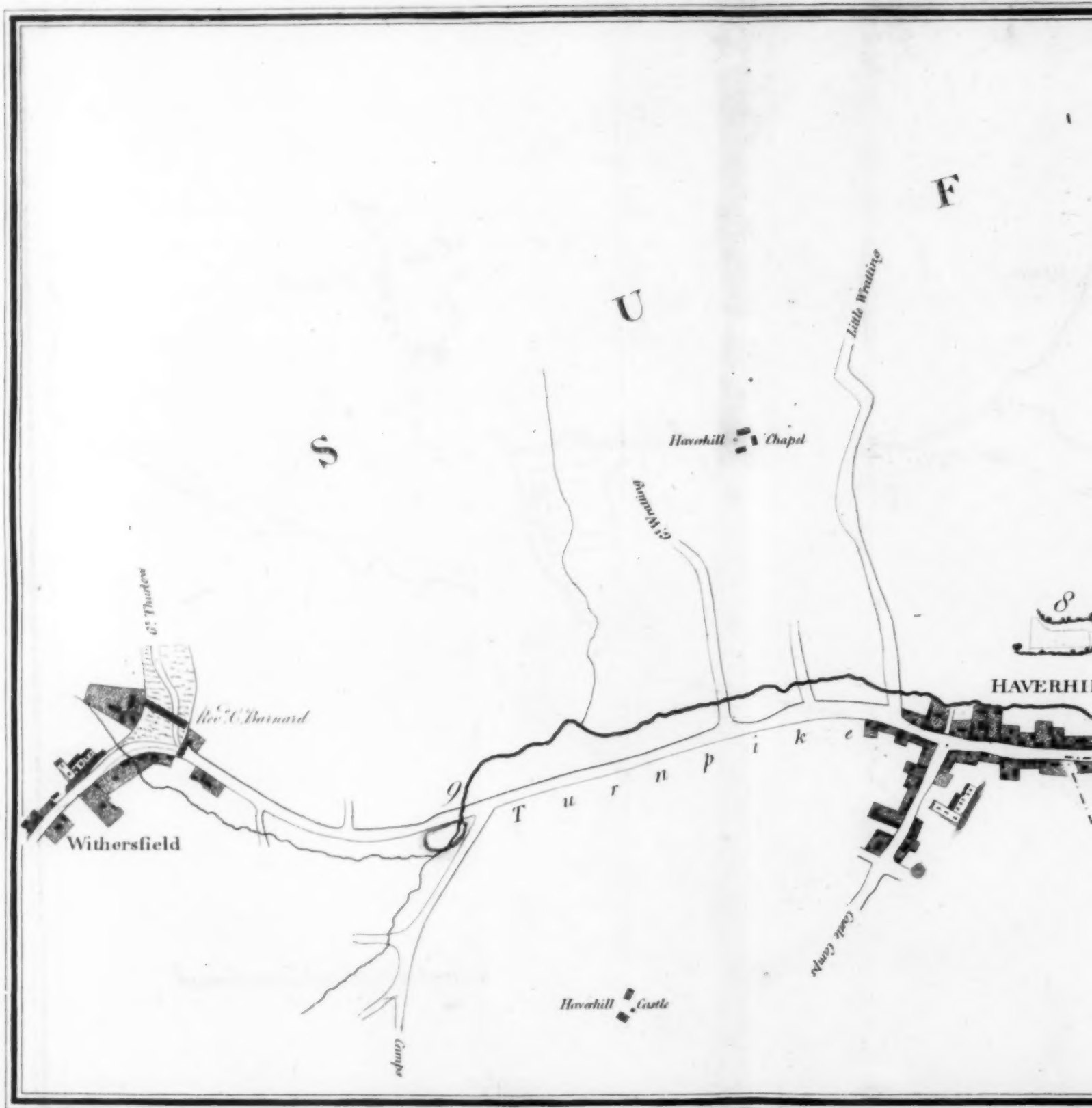
[c] Bathorne End is in the parish of Birdbrook. A few rods south of Bathorne bridge several human skeletons have been taken up by a labourer stubbing grave! for the turnpike road—three in the year 1798.

[d] Vallum Romanum.

[e] See plan, Plate XI. 1.

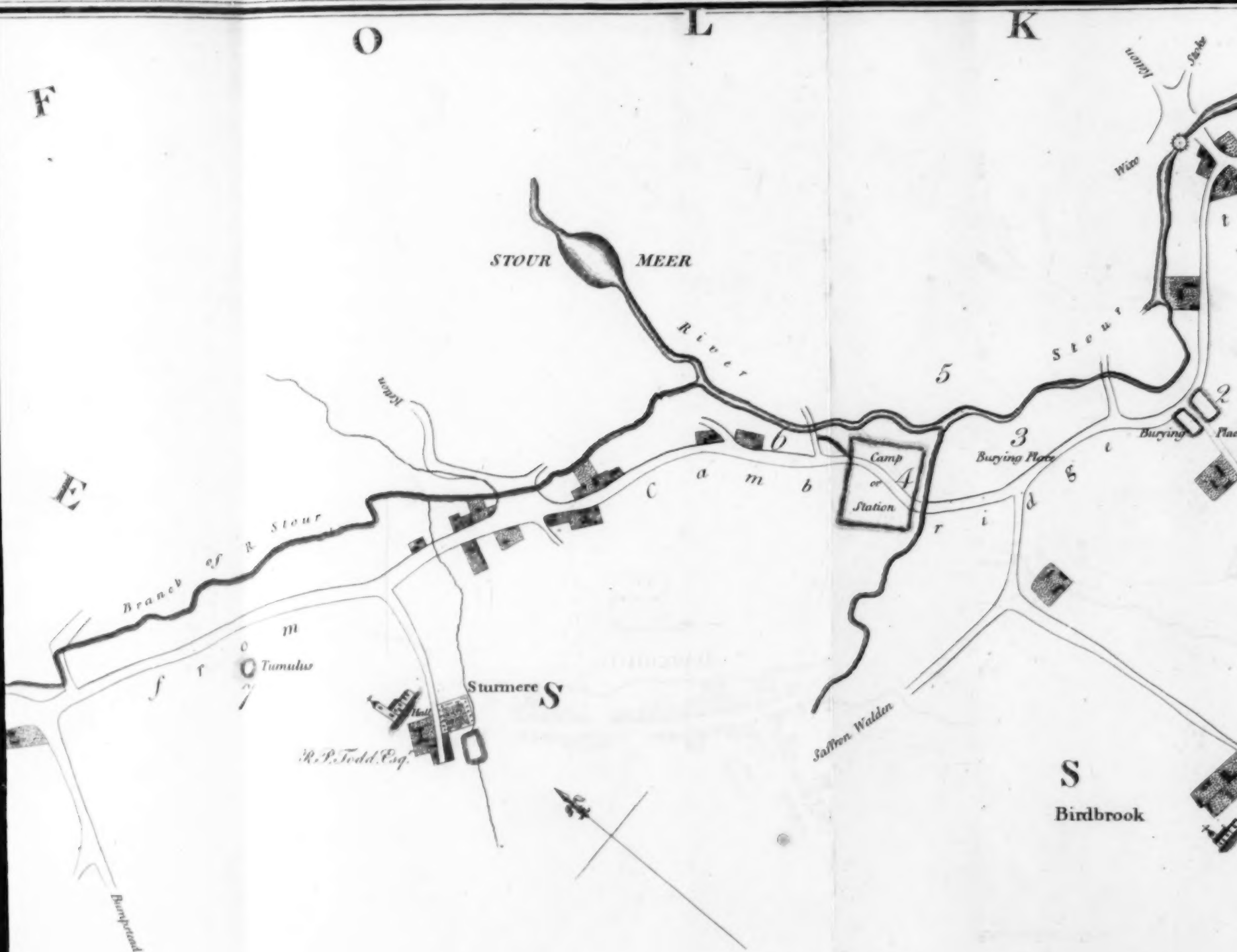
[f] Richard Piper, Esq.





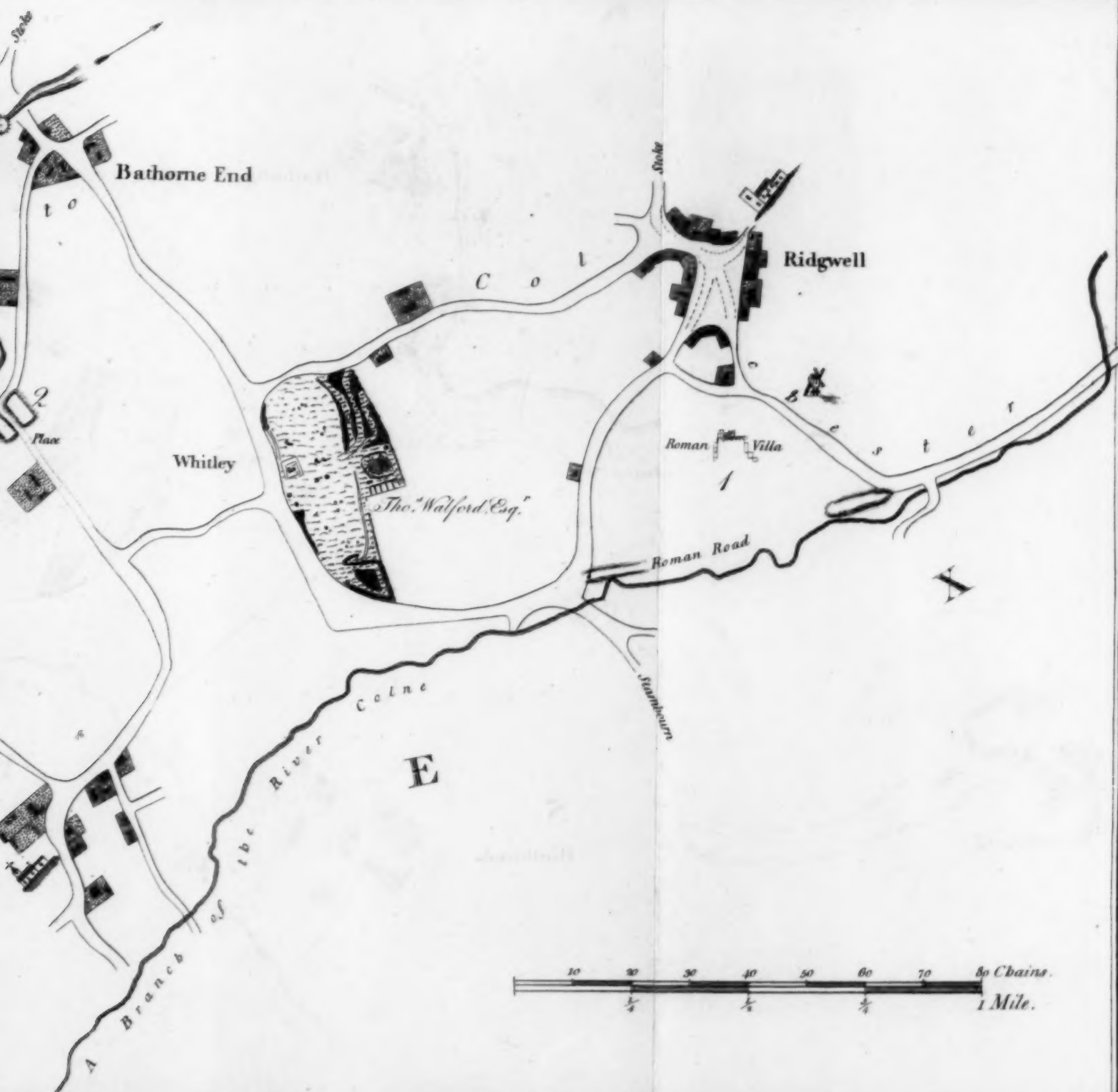


*A Survey of a Roman Road and other Roman Remains, in and near Birdbrook, Essex.*



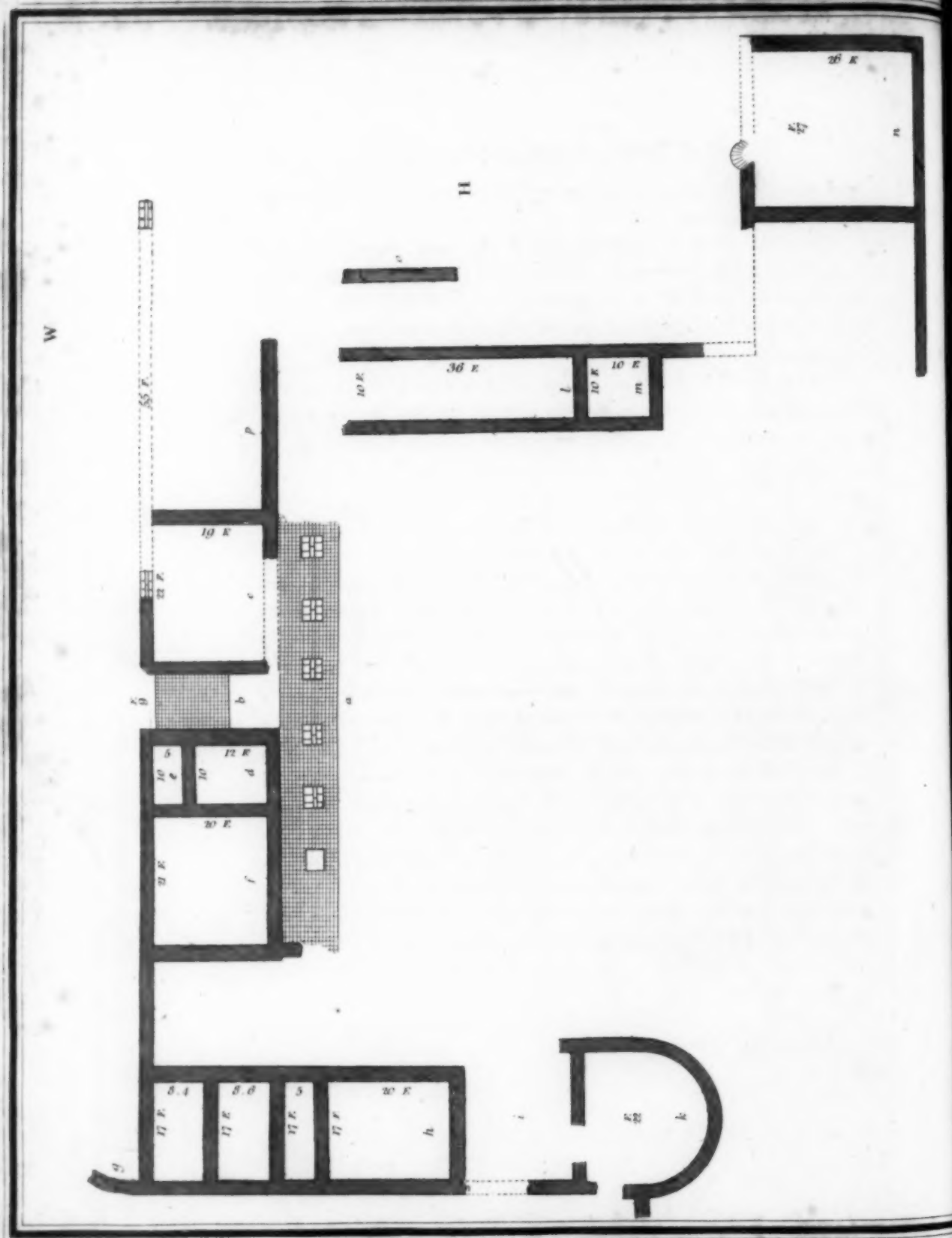
*A Survey of a Roman Road and other Roman Remains, in and near Birdbrook, Essex.*





J. D. B. 1853

Published by the Society of Antiquaries of London; 25<sup>th</sup> April, 1853.



*Plan of a Roman Building discovered in the Parish of Ridgwell, Essex.*

and might with great propriety be looked upon as an exploratory post of the Romans.

Knowing the spot, and hearing at the time abovementioned that the present owner and occupier of the soil [g] intended to dig for stone to mend the turnpike-road which passes by it, I did not omit the opportunity of tracing the walls, which proved to be the foundations of a villa.

The workmen having particular orders not to level the ground before the different rooms were measured, enabled me to form a very accurate plan of that part which had not been disturbed.

It is situate 44 rods above the Roman road, in a field called Great Ashley, in the parish of Ridgwell, part of Ridgwell-hall estate, a leasehold of St. John's College, Cambridge.

The similitude these remains bear to those found at Mansfield-Wood-house, in Nottinghamshire, described by Hayman Rooke, Esq. [h] is very striking. This may, with equal propriety, be called the *villa urbana*, as I have reason to suppose the *villa rustica* is at a little distance lower in the field; the workmen in land-draining cut across several foundations, about a hundred yards from this building, near one of them they found the silver coin of Domitian mentioned hereafter.

The entrance of this villa [i] was on the S. S. W. front, into a narrow porticus between sixty and seventy feet long, and only nine wide, with a tessellated pavement nearly entire, the tesserae one inch long, three quarters of an inch wide, and half an inch thick, all red; in the centre were six squares of large brick, of which five only were perfect, part of the sixth having been disturbed by the plough. These squares, which were exactly three feet every way, and seven distant from each other, I presume were the found-

[g] Mr. Thomas Bird.

[h] *Archæologia*, Vol. VIII. p 363.

[i] See the plan, Pl. XII. a.

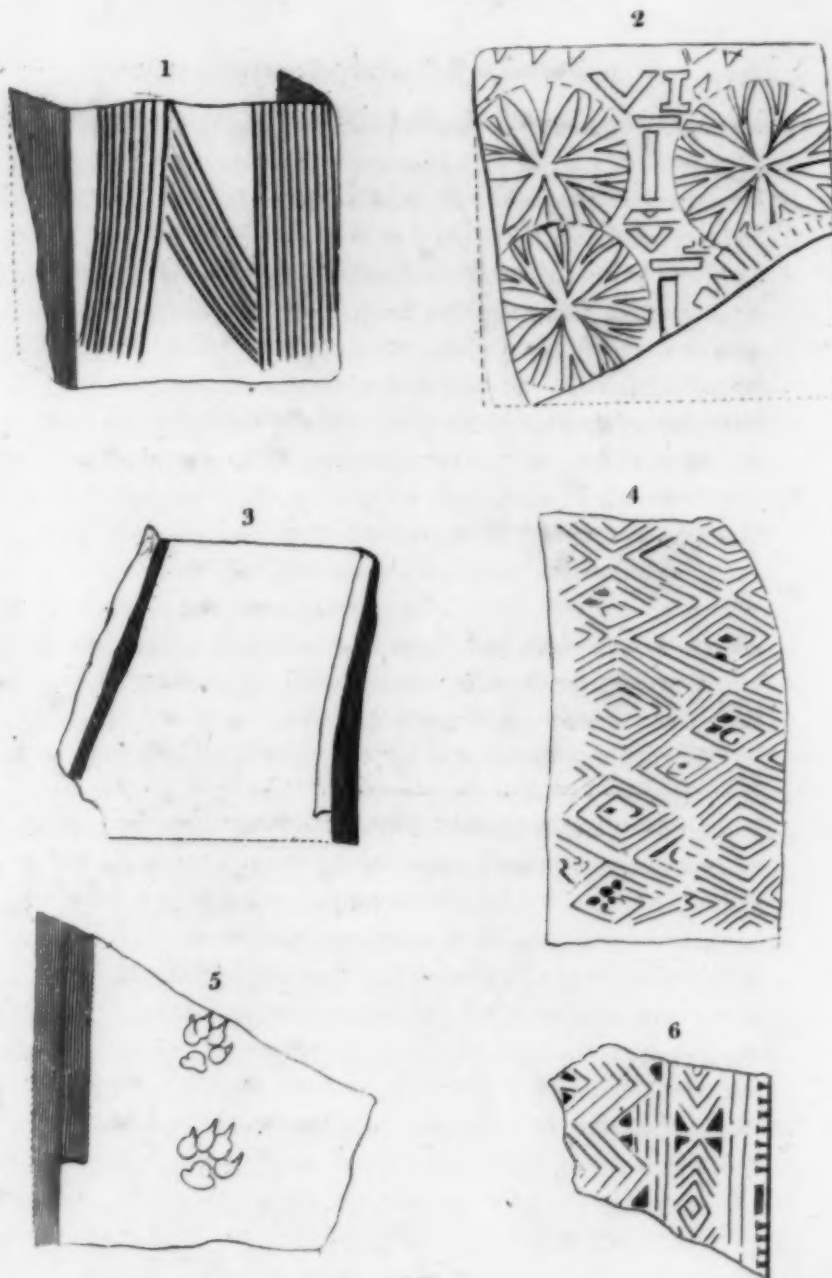
dations of pillars which formed a colonnade to support the roof of the porticus. The workmen were very careful in taking two or three of them up, by which means I discovered that those tiles or bricks with the sides raised (See Pl. XIII. fig. 3.) are used in foundations as well as sepulchres; what we found in these squares were sixteen inches long, twelve inches wide at one end, and thirteen at the other, three quarters of an inch thick, the edges turned up one inch and a quarter high, and were thicker than the other part of the tile. It is beyond a doubt that the use of these edges was to keep the tile from slipping when bedded in sand; these were laid with their edges downwards upon a thick bed of sand, and upon them was laid a considerable coat of mortar made with pounded bricks and lime to cement the bricks which lay above; these bricks were fifteen inches and a half long, eleven inches wide, and about one inch and a half thick; six of them, with a small piece or two to fill up the centre, formed the square of three feet as abovementioned.

Out of the porticus you ascended one step into the cryptoporticus [i] (marked *b* in the plan, Pl. XII.); this was likewise paved with red tesserae in straight lines, but larger than the former, some of them being one inch and a half by an inch and a quarter. I think it probable this led to the principal room, as we found a great number of very small tesserae of various colours, and some pieces with eight or ten that had not been separated, which were certainly part of a beautiful Mosaic pavement formerly broken up by the plough; the pavement which remained of the cryptoporticus was but four inches below the furrow; therefore, supposing a step out of this into the principal room, the floor would have been even

[i] Cryptoporticus was an enclosed or private porticus, so called to distinguish it from the porticus whose roof was supported by pillars.

Castel's Villas, p. 4, note *b*.





J<sup>r</sup> Baetse sculp.

*Roman Tiles &c. found at Ridgwell, Essex.*

*Published by the Society of Antiquaries of London, 13<sup>th</sup> April 1863.*





with the present surface, and consequently must long ago have been disturbed. That there were rooms beyond this; the wall at *g* in the plan proves, by extending ten feet further than any other part; this is further ascertained by the great quantity of painted wall found at *w* in the plan, some of the pieces two or three yards long, painted in stripes of yellow, blue, purple, brown, crimson, and green, which had evidently fallen from the sides of the rooms where they were found.

I am informed that a great quantity of stone was raised near this spot about fifty years ago; and that the workmen found a room under ground supported by short pillars at the east end of this villa (see *h* in the plan), which undoubtedly was a hypocaust. As a part of it is said to be left entire I am yet in hopes of being able to trace out its dimensions.

The rooms of all the Roman villas yet discovered have been small, and by no means adequate to the external appearance of the building: in this they are rather larger than those at Mansfield-Woodhouse, and most of them had stucco floors, particularly the room with a circular bow, which was beautifully polished. The room marked *f* in the plan had a stucco floor and painted walls. In this room were found the silver coin of Otacilia Severa, and the circular brass fibulæ hereafter mentioned.

At *p* in the plan, many fragments of *patera*, and pots of different kinds of Roman earthenware, were picked up; some of a dark colour, others the colour of white brick, and some of the beautiful red Samian ware; several of them were ornamented. In the same place were found half a *patera* six inches in diameter, and many fragments of glass two-eighths of an inch thick, which had evidently been used in the windows, one piece perfectly flat with a round edge, formed to fit a groove; likewise a large tile with the impression of a dog's fore and hind foot, (Pl. XIII. fig. 5.) and a great number of other tiles, from six to eight inches square,

some with ledges four inches wide, all of them ornamented, many with waved lines only, others similar to (Pl. XIII. fig. 14.) and one with the ledges ornamented and the broad part plain.

With the above, part of a tile was found (Pl. XIII. fig. 2.) ornamented with stars, and inscribed with these figures, VI and I, having a line drawn between them, twice repeated.

I confess myself not sufficiently acquainted with Roman inscriptions to decypher this; yet I think it alludes to the sixth legion [I] which came into Britain in the reign of Hadrian, about A. D. 120 [m], and bore its part in all the wars of the Romans in this island. The taste for inscriptions seems not to have taken place in the Roman army till towards the end of Hadrian's reign, or the beginning of that of Antoninus Pius [n].

We find the only Roman legions that made any stay, or did any thing memorable in Britain, were the 2<sup>d</sup>, 6<sup>th</sup>, 9<sup>th</sup>, 14<sup>th</sup>, and 20<sup>th</sup> [o]; the inscriptions of the 6<sup>th</sup> legion were generally written Leg. VI. V. P. F. i. e. *Victrix, pia, fidelis*. Yet we may be allowed to suppose they sometimes varied from the general rule.

Had there been no figure below the lower V<sub>1</sub>, I should have imagined it was intended to express the number of troops in the legion, for the Romans expressed any number of thousands by a line drawn over any numeral less than a thousand; for instance, V̄, 5,000; LX̄, 60,000, &c. The line and figure I under the V<sub>1</sub>, and perhaps another figure below that (as the tile was broken), make this inscription to me very intricate.

The room marked n in the plan appears to have had a com-

[I] A legion varied in its numbers from 3,000 foot and 300 horse, to 6,000 foot and 400 horse.

[m] Horsley's Brit. Rom. p. 79.

[n] Roy's Military Ant. p. 138 note.

[o] Ibid. p. 78. 79. 80. 83.

munication with the hypocaust, and most probably was heated by it, as a very perfect flue was remaining which extended six feet eight inches under the floor; the arch was turned with large bricks, abutting upon rubble stone, the sides and bottom were of the same, its width was twenty-one inches, and height thirty-three inches clear; the mouth of the flue was covered with a large stone nineteen inches by fourteen; and near it were found a considerable quantity of wood coals, two pieces of staghorn, two brass fibulæ, part of a hand-mill, and several copper coins. Part of the floor of this room was remaining and similar to the one in the room marked *k* in the plan [*r*].

The foundations of this villa having before been disturbed, we were not able to discover the doorways which led from one apartment to the other, except from the porticus to the cryptoporticus, and in the room marked *k* in the plan; in that were two doors, one into the room marked *i*, the other into a room on the west side, as we judged by the wall, which extended three feet that way.

The impatience of the possessor to level the soil, prevented any farther discoveries for the present.

Among these remains were found, two ivory styles; the heads of two brass pins; a piece of brass wire, the end of which was a little ornamented; an oblong brass fibula; a fibula, nearly circular, with ornamented ends; the rim of a small buckle, part of a clasp, and a piece of brass; and the following coins, viz. A small British coin of gold, similar to fig. 55. in Camden Brit. p. 65; a silver coin of Domitian, in fine preservation; a silver coin of

[*r*] Many earthen pipes were taken up in a field near this spot, whether Roman or not is uncertain; if Roman, they were probably intended for conducting the water to or from the baths in this villa.



Otacilia Severa, very perfect; copper coins of Nero, Vespasian, Domitian, Trajan, Carausius, Constantine the Great, Constantine Jun. Theodosius, and Arcadius.

The dotted lines in the survey, (Pl. XI.) will show part of the military way, which in the year 1790 was very visible, but from the improvements in agriculture can be traced no further. I remember a few years ago its extending thirty or forty rods more northwards, and saw the farmer carting it away.

Camden observes [1], "These roads in many places are scarcely visible, but in others are distinguishable by their high ridge, and some of them called high-ridge, ridgeway, and tracing-banks." I think it probable the above-mentioned village of Ridgwell took its name from the Roman ridgeway which passes through it.

No. 2, in the survey, was a place of burial by the side of the Roman road, in the parish of Birdbrook, half a mile from Bathorne End, immediately as you enter the gate which leads to Honeck's Farm, and now belongs to it. In the year 1787, I employed a labourer to dig in hopes of finding some remains of antiquity; at the first place were three human skeletons, laid by the side of each other, all at an equal depth, about two feet and a half below the surface, with their heads to the northwest, and their legs separated from each other about one foot and a half, occasioned I presume from the settling of the soil after interment; not the least vestige of a coffin or urn was found. Finding no urns or coins, I desired the labourer to dig about three yards from the former spot, we there found four more skeletons which lay exactly in the same manner, but nothing with them. In February, 1792, on widening the road near the gate two more

[1] Camden, Brit. preface, p. 47.



Skeletons were discovered, and five in the year 1798 near the former.

Although we found neither urns nor coins with these skeletons, their mode of burial convinced me they were all interred at the same time, probably after an engagement; as the Britons would certainly have contested the passing the adjacent river, by the Romans, as it was the key to the country of the Iceni, which once gained, there was no other to impede their march into the very centre of their territories.

No. 3, in the survey, was evidently a Roman burying ground, part in a field called Oxley, belonging to Chadwell Farm, in Birdbrook, and part upon the glebe; in the former, seven rods from the turnpike-road and one from the hedge which divides it from the glebe-land, a labourer digging gravel, A. D. 1779, found two perfect skeletons, which lay only seven inches below the surface in a very singular manner, with two urns. The surveyor of the turnpike, who was present at the time they were discovered, informed me, "they lay arm in arm, each clasping the urn; that the right leg of one laid across the left leg of the other, the lower urn being placed between their hips."—[*t*] One of the urns was broken, the other preserved, and is now, I believe, in the possession of the Reverend Mr. Raymond, of Walter Belchamp; it is of clay, slightly baked, seven inches high, and three wide at the top, with the sides indented [*u*].

Several other urns, two of them very large, have been found a few rods from the above, nearer the present turnpike-road, which

[*t*] At Raistormel Castle, in Cornwall, two perfect skeletons, lying arm in arm, were dug up.—Shaw's Tour, p. 414.

[*u*] I sent a drawing of this urn with the account to Mr. Gough, who has honoured it with a place in his Sepul. Monuments, p. lxi.

I believe

I believe has been made, for a considerable length, upon the original military way.

In June, 1792, a single skeleton was found at a little distance from the above, with two urns; the labourer, having previous orders to wait upon me if he discovered any urns, came to inform me that I might see in what manner they were placed. I observed the head of the skeleton lay six inches higher than the feet, nearly due north, with one urn placed lengthways between the feet, the other clasped by the left arm, and lay with the mouth inclined downwards. There was nothing in them but a red earth similar to the soil in which they were deposited; the former was broken by the pickaxe, the other I have in my possession; it is nearly of the same dimensions and form as the one found in 1779, and holds, like that, exactly a pint in measure.

In the glebe-land adjoining, many skeletons, but no urns, have been dug up.

The ground, in which all the skeletons abovementioned were discovered, is quite level, having no traces whatever of *tumuli*. It has been observed [x], "that *not* many Roman antiquities have been found in barrows, but large quantities in the more common burying grounds near their stations, and without their cities, or the *sides of their great roads*; and these are most frequently discovered without the least mark or vestige of any kind of funeral monuments;" which was the case here, as above observed, and likewise in the burying ground, No. 3.

No. 4, in the survey, was undoubtedly a camp or station, *which* it is difficult to determine; from the quantity of stone foundations

[x] Strat's Antiq. Vol. I. p. 58.

formerly

formerly discovered, and Morant's observation, I should suppose it a station [y].

The only traces of this station or camp now to be seen, are in the two arable fields upon the left-hand of the turnpike road, when you have passed over Watloe Bridge, which divides the parishes of Birdbrook and Steeple Bumsted. The vallum at the northwest end was taken down in January 1793. A part of the west vallum is now remaining.

The burying ground to this station was at the northwest corner of the field (now called Stulps) behind the thirteenth mile stone from Halsted to Haverhill, (see Survey, No. 4). Some labourers digging gravel for George Gent Esq. found ten skeletons arranged side by side, likewise several urns, one of which they took up whole [z], the others were broken by the pickax. A coin or two were found at the same time, but so defaced as not to be legible.

No. 5, in the survey, Ensford-field in the parish of Wixoe, separated from the above burying ground by the river Stour. In this field a great number of coins have been found; two I have in my possession with the legends nearly perfect, one of Nero, the other Fl. Julius Constant.

No. 6, in the survey, Ford Meadow in the parish of Sturmer, separated from Stulps by a lane leading to Water-hall. In this meadow (February 11, 1793), was found, by a workman stubbing gravel, a small urn, containing thirty coins of the Lower Empire, one gold and twenty-nine silver, in very fine preservation. The mouth of the urn was covered with part of a Roman brick; the

[y] Morant, speaking of this spot, says, "there was formerly a tower stood near the road leading from Haverhill to Bathorne Bridge, and places still remaining like intrenchments, where large stones have been dug up, and several human bones found;" Morant's Essex, Vol. II. p. 348.

[z] Figured by Mr. Gough, in his Sepul. Monuments, Vol. II. plate 1. fig. 6.

silver coins were, two of Julian, one of Valentinian the elder, one of Gratian, five of Magnus Maximus, eight of Arcadius, eight of Honorius, and four with the legends imperfect; likewise an elegant gold coin of Honorius.

The urn, in which the above coins were deposited, is made of a light brown earth, slightly baked. This is a much handsomer shaped urn than the one found in Stulps, but not so large.

No. 7, in the survey, a large Tumulus, one mile and a quarter from Ford Meadow, upon the left-hand, in a field adjoining the turnpike-road; the inside of this Tumulus has never yet been examined. It is said to have been explored, but I can discover no traces to warrant the assertion.

No. 8, in the survey. A little to the right of this Military Way, in a field called Millfield, upon a piece of land belonging to the Place Farm at Haverhill, four rods from the top of Pentlow-Hock, some labourers land-draining, A. D. 1788, found three or four gold coins which had been scattered by the plough, when drawing the furrows for the drains; and, not far from them, they discovered a piece of blue clay about nine inches long, in shape an oblong square, containing between forty and fifty gold coins, with a partition between each coin. One of the persons, present at the time, informed me they took it up whole with the coins in it, and carried them to a tradesman in Haverhill, who refused purchasing them, fearing they would be claimed by the lord of the manor or owner of the soil; upon his refusal, they were carried to another tradesman, who sent them to London, and, being informed of their value, gave the labourers forty-three guineas: being no more, if so much as their value by weight. The smallest pieces weighed 101 grains, and were worth, according to the present standard, rather more than sixteen shillings each. The large ones were concave on one side, and  
convex



convex on the other, according to the labourer's account; the die was the same on both. The obverse and reverse of these coins were similar to those attributed to Boadicea in Camden's Britannia [a]. If they are of that date it is more probable they were struck by Prasutagus than his queen Boadicea; for Prasutagus, at the time of the second Roman invasion, is represented by Tacitus [b] as a prince renowned for his great wealth [c]. Yet if Boadicea ever did coin, this was as likely a situation to find her coins as any, being upon the verge of her own territories, and close upon those of the Trinobantes who joined the Iceni in their great revolt under her, A. D. 61. VIX.

When Claudius and his generals had deprived the British princes of their authority, their coin was no longer the current coin of the country; but the Roman money, stamped with the heads of the Roman emperors, was substituted in its place. It was enacted by an edict of the Roman emperors, enforced by very severe sanctions, that no person should use any money in Britain, but such as was stamped with the effigies of Cæsar. This edict soon produced its full effect, and all the British money was either concealed or melted down, and nothing appeared in circulation but Roman money [d].

This accounts for such quantities of British coins being found buried.

No. 8, in the survey, was another burying ground, where a great number of urns, pateræ, spearheads, &c. have been found. It is upon the left of the turnpike-road from Haverhill to Withersfield, at the south corner of Broad Meadow, near the brook by Meldham Bridge, where gravel has been formerly dug.

[a] Camden's Brit. Vol. I. p. 65.

[b] Tacit. Annal. I. xiv. c. 41.

[c] Henry's Hist. Brit. Vol. II. p. 254.

[d] Ibid. p. 256.

The burying places of the Romans yet discovered upon this Military Way, are upon spots where the under stratum is either gravel or small stone. Whether they imagined the dryness of the soil would preserve the bodies, or whether it was where the principal engagements happened, is not easy to determine.

Many bones, and a variety of urns, were found here in the year 1757 or 1758; one in particular, of pale bluish green glass, hermetically sealed, sufficiently large to contain two gallons wine measure. When found, three parts of it were filled with small pieces of burnt bones; upon which was placed a lachrymatory. (See Pl. XIV. fig. 1, 2.) The urn is supposed to be the largest and most curious glass urn ever found in Britain [f]. It has been thought by some to have contained the ashes of Ostorius, from the field adjoining being called Osterfield, and now corrupted to Nosterfield.

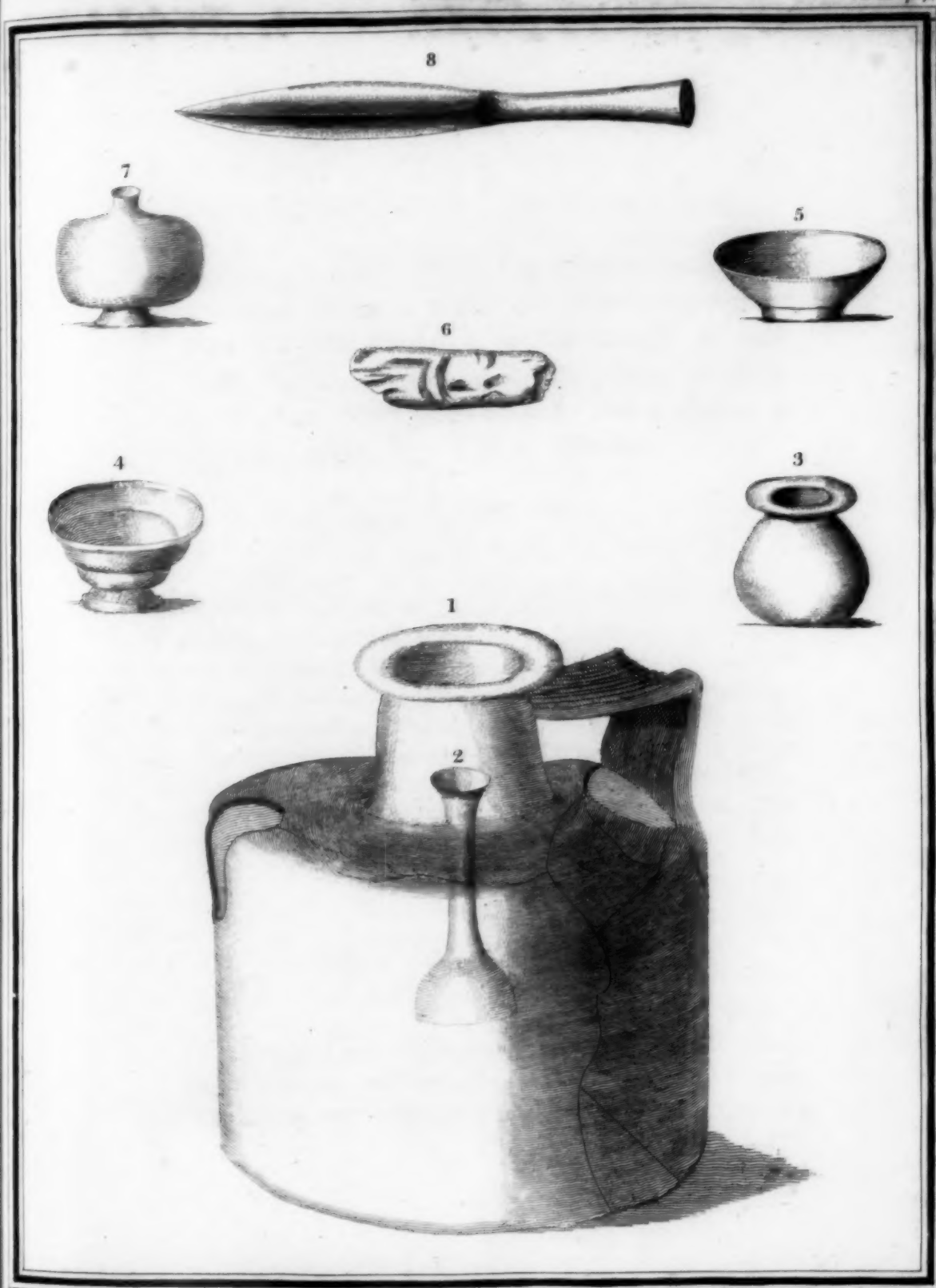
In Pl. XIV. are shewn several of the articles found at the same place, viz. fig. 3. a glass vessel; fig. 4. a small cup of the red Samian ware, at the bottom of which, in Roman capitals, appears this word, VITAL.; fig. 5. a patera of red ware seven inches in diameter; fig. 6. a large piece of burnt bone; fig. 7. a small vessel of light yellow earth; fig. 8. a spearhead very perfect and but little corroded.

All the above are in the possession of Mrs. Barnard of Bartlow, in Cambridgeshire.

I think the preceding discoveries prove, beyond a doubt, that the Roman Military Way, from Camulodunum, (whether Colchester or Malden), passed through the adjoining villages above-mentioned; and I hope at some future period to have more convincing proofs, as there are many places adjoining, that have been but partially explored.

T. W.

[f] A glass urn nearly similar was found at Lincoln, Archæol. Vol. X. p. 345.



J. P. Boreau sculp.

*Roman Antiquities found near Haverhill in Essex.*





**XII. Copy of a Letter from King Charles the Second, to Colonel Thomas Veel, and Blank Commissions from the same Monarch, to the Colonel, to raise Troops for his Service; with Observations on them, by William Veel Esq. F. A. S. in a Letter to Samuel Lysons, Esq. F. R. S. Director.**

Read February 5, 1801.

Dear Sir,

**I** SEND you herewith an original letter in the nature of a Credential, every word of which is in the hand-writing of king Charles the Second. According to the tradition of my family it was delivered by that monarch, during his residence at Antwerp, to my ancestor colonel Thomas Veel, of Alvestone in the county of Gloucester; and also four blank commissions (from among several others now in my possession), to raise soldiers for the royal cause: which letter and commissions appear to me mutually to illustrate and explain each other. The following are exact and literal copies.

*No. 1. The Letter Credential.*

*Antwerp 3 of March 1658.*

I AM very glad you resolve speedily to visit your friends in England. I hope you will finde the conjuncture favorable to your designs. I can add nothing to what I have sayd at large to you;

L 2

yett

yett I thinke it not amisse that you be able to shew your frindes under my hande, that I am very desirous to receave assistance from them, and that I shall be so farre from remembering any thing that hath been heartsofore done by any of them to their preiudice, that you may undertake I shall reward them for any service they shall do me, and I will make it good. You know to whome to repayre for further information and instruction.

I am,

your affectionate frinde,

CHARLES R.

*No. 2. Blank Colonel's Commission to raise a Regiment of Foot of One Thousand Men.*

CHARLES R.

CHARLES, by the grace of God, King of England, Scotland, France, and Ireland, Defendor of the Faith, &c. to our trusty and welbeloved, **Greeting.**

We do by these presents constitute and appoint you to be Colonell of a Regiment of Foote; giving you hereby full power and authority to leavy the full number of one thousand men, besides officers, for the said Regiment; and to command and order the same in all things for Our service according to the lawes and customes of Warr, and to constitute and appoint all such officers as shall be necessary for the command of the said Regiment; and with the same to fight with, kill, and destroye, all who are in armes against us; and to seize on any Fort, Castle, Towne, or Citty, in Rebellion against us, and the same to keepe and defende for us, and in our Name. And all officers and souldiers of the  
said

said Regiment are to obey and observe you in all things as their Colonell, as you are to obey all your superior officers.

Given at Our Court at Bruges, the 24th day of November 1656, in the eighth yeare of our Raigne.

No. 3. *Blank Colonel's Commission to raise a Regiment of Horse of Five Hundred Men.*

CHARLES R.

CHARLES, by y<sup>e</sup> Grace of God, King of England, Scotland, France, and Ireland, Defendor of y<sup>e</sup> Faith, &c. to our trusty and welbeloved,

Greeting.

Wee do by these presents constitute and appoint you to be Colonell of a Regiment of Horse; giving you hereby full power and authority to leavy y<sup>e</sup> full number of five hundred men, besides Officers, for the said Regiment; and to command and order y<sup>e</sup> same in all things for our service, according to the laws and customes of warre; and to constitute and appoint all such Officers as shal be necessary for y<sup>e</sup> command of the said Regiment; and with the same to fight, kill, and destroy, all who are in armes against us; and to seize on any Fort, Castle, Towne, or Citty in Rebellion against us, and the same to keepe and defend for us and in our Name; and all Officers and Soldiers of the said Regiment are to obey and observe you in all things as their Colonell, as you are to obey your superior Officers.

Given at our Court at Bruges, the 27th day of November 1656, in the eight yeare of our Raigne.

*No. 4. Blank Captain's Commission to raise a Company of Foot.*

CHARLES R.

CHARLES, by the grace of God, King of England, Scotland, France, and Ireland, Defendor of y<sup>e</sup> Faith, &c. to our trusty and welbeloved,

Greeting.

We do by these presents constitute and appointe you to be Captaine of a Company of Foote; giving you full power to leavy the number of \_\_\_\_\_ men, and to constitute such inferior Officers as shall be necessary for the conduct of the said Company; and therewith to fight, kill, and destroy, any who are in armes against us; and the Officers and Souldiers of the said Company are to obey you as their Captaine, as you are to be obedient to your superiour Officers.

Given at our Court at Bruxelles the 14th day of May 1659, in the eleventh year of our Raigne.

*No. 5. Blank Captain's Commission to raise a Troop of Horse.*

CHARLES R.

CHARLES, by y<sup>e</sup> grace of God, King of England, Scotland, France, and Ireland, Defendor of the Faith, &c. to our trusty and welbeloved,

Greeting.

We do by these presents constitute and appoint you to be Captaine of a Troope of Horse; giving you power to leavy the full number of \_\_\_\_\_ men, and to constitute such inferior Officers as shall be necessary for the conduct of the said Troope; and



and therewith to fight, kill, and destroy any who are in armes against us; and the Officers and Souldiers of the said Troope are to obey you as their Captaine, as you are to be obedient to your superior Officers.

Given at our Court at Bruxelles, the 15th day of May 1659,  
in the cleaventh yeare of our Raigne.

All these papers came into my hands as heir and executor to my father in 1783, by whom they were always highly valued. He became possessed of them in like manner from his father, the only surviving son and heir of Mr. Veel, of Symonds Hall, in the year 1659, (hereafter mentioned), who was the eldest grandson and heir of colonel Veel, and who died there in 1719. In fact all these instruments have been kept by my ancestors, and carefully deposited with their most valuable papers, ever since the time when, fortunately for this kingdom, they ceased to be of any further use: probably from being deemed an honorable testimony of their loyalty and attachment to the royal cause; and a proof of the trust and confidence placed in colonel Veel by king Charles the Second, and his ministers, at Antwerp; and it may perhaps have further contributed to their preservation, that the family has constantly resided in the same mansion-house, viz. Symonds Hall in Gloucestershire, during the four generations that have passed away between the colonel and myself, who am his lineal heir and representative.

Colonel Thomas Veel was born about the year 1591, and died at Alvestone, where he lies buried in the church, with a short memorial, stating his rank and age, and that he died in the year 1663. Previous to the civil wars, I do not find that he ever held any higher military situation than captain of the train bands

of the Berkeley division of the county of Gloucester. At that period he became a most zealous and active cavalier and partizan of the king in that county; and, undismayed by the unhappy fate of the monarch, he continued his attachment to the same party and the same principles, and contrived to raise a regiment of horse for the restoration of the royal family, which he commanded in person at the battle of Worcester, where it is said to have suffered very severely. The colonel himself with difficulty effected his escape, and went abroad to his relation general Maffie, celebrated for his memorable and successful defence of the city of Gloucester against Charles the First, in person, in the year 1643, and for some time after in high estimation with the parliament, as well as the army and city of London; but ultimately not approving their designs, he left the kingdom, and went to the prince, afterwards Charles the Second, then in Holland. It was to his connexion with Maffie, that colonel Veal was indebted for the attention and favour shewn him abroad, and particularly for the trust and confidence reposed in him by the court at Antwerp, as the letter and commissions sufficiently evince. Though I avoid enlarging upon the general inferences to be drawn from these documents, as I purpose to suggest the particular use for which they were originally intended; or observing upon the want of an address, and the very general stile and tenor of the letter, as sufficient reasons for these matters readily present themselves to every person conversant in the history of that eventful period; yet I cannot but direct your attention to the dates of the two colonel's commissions, at the very time when Cromwell was in the zenith of his power; as they evidently demonstrate that even then the royal family never lost sight of their claim to the British throne; that their views were constantly directed to promote the object of their restoration, and that they secretly kept up a party in these kingdoms for that purpose, organized and ready to come forward

forward in their support, whenever a favourable conjuncture of circumstances should afford them a probability of success.

The following quotations from Rudder's History of Gloucestershire, appear to me calculated to throw considerable light upon the matter, and to point out, in a satisfactory way, the particular object and use for which they were originally designed. To me at least (biased perhaps by the family tradition to the same effect), they seem almost conclusive on the subject. Rudder [a] relates, that during the year 1659, general Massie [b] returned to England, and made an unsuccessful attempt to surprise the city of Gloucester, which was not then a garrison, but that the business took air and was frustrated; and vouches an order of that date for taking the custody of the city keys from captain Hill, and delivering them to the mayor, on account of some secret matters imparted to the corporation. After this he adds, "The general lay concealed some time in a little house near Symonds-Hall, belonging to Mr. Veel [c] of that place, who was a friend to the royal cause, and Massie's relation; but at length he was discovered and taken there by some troopers, who were made drunk before they left the place. However, they put him upon a horse before one of the men, and carried him off; but going down Nymphfield-hill, which is very steep and woody, Massie threw himself from his horse, and being a stout man and his guards a little intoxicated, he made his escape in a dark tempestuous night." It was preparatory to this very attempt to surprise Gloucester, that I conceive colonel Veel was furnished

[a] Page 112.

[b] The best account of Massie's attempt to surprise Gloucester in 1659, is in a MS. of the Rev. Mr. Furney, archdeacon of Surry, now in the Bodleian Library, Oxford.

[c] Grandson to colonel Veel, whose eldest son, William, died S.P. 1656, at Symonds-Hall.

with the credential letter, and the commissions, as an agent and assistant to Massie, in the projected enterprise, who was himself too eminent and distinguished a character, and too well known to the parties then in power, from the various employments and situations he had formerly held under them, to have ventured his person in England, till some preliminary negotiations had been set on foot, and some plan in consequence adopted and matured in concert with the friends and adherents to the royal cause, in that part of the kingdom. Massie, therefore, reserving to himself the honour and merit of conducting in person the execution of his project, and bringing it, as he then hoped and expected, to a successful termination, recommended to the king at Antwerp, his relation and friend colonel Veel, (the head of an ancient family, then of considerable interest and connexions in the county of Gloucester, and a steady and decided supporter of the royal cause), as a confidential and trusty person, properly qualified for the office of commissioner and agent for the purposes before mentioned; and procured for him, previous to his departure on that business, the king's letter and blank commissions, as suitable credentials, to enable him effectually to prepare the necessary arrangements for the undertaking; and to make levies of as many troops as could be provided against his (Massie's) arrival; and generally by virtue of the said letter, to attach as many friends as possible to the king's interest. The histories of those times inform us that the king's commissioners were very active and successful during the year 1659, in securing to their party a very great number of the nobility and gentry of these kingdoms; probably authorized by letters of the same tenor with the one here sent you; which, though it purports to bear date March 3, 1658, according to the stile now used, would be written March 3, 1659; the year then ending on the 24th of March. A more favourable opportunity for such



such an attempt, could not easily be expected, the kingdom being divided into factions, and the reins of government ready to fall from the hands of the feeble and inoffensive Richard Cromwell, not then fully recognized protector and chief magistrate of the commonwealth of England. Colonel Veel does not appear to have been brought to any trouble from the failure of this expedition; but his grandson the Mr. Veel who secreted Massie at Symonds-Hall, was for a short time imprisoned on that account, in the gaol at Gloucester, and strictly interrogated there; but nothing particular being discovered from his examination, he was again set at liberty. Whether any and what further use might have been intended to be made of the letter and commissions I know not; but whatever it might be, the same was rendered unnecessary, by the happy events that followed soon after; general Monk's declaration for a free parliament, and the restoration of the royal family.

The above is all the account I can give you respecting these instruments, wherein I have endeavoured briefly to relate the facts as they appeared to me without argument or observation, further than was necessary to render the narration intelligible. Whether they contain any thing in themselves curious or important, you are a better judge than I can be; for my own part, I should think many letters of a similar purport and tendency must be preserved in some of our public or private repositories. Since the revolution in France these papers are become more than usually interesting.

I remain, dear Sir,

your faithful and obedient Servant,

*Cotswold House,*

*April 21, 1800.*

W. VEEL.

XIII. *Account of an Antient Building in Southampton, by Sir H. C. Englefield, Bart. F. R. S. and V. P. A. S.*

Read April 16, 1801.

THE building of which I have now the honour to lay before the Society, the measured drawings, is situated in the southern part of the town of Southampton, in a narrow street called Porters Lane, not far from the Water Gate at the bottom of the High Street.

That it has hitherto escaped the notice of the curious, is probably owing to its present very confined situation. The street in which it stands is barely wide enough to admit a cart, and is generally full of carriages of burthen, and a footpath has been gained out of the ground-floor of warehouses on the opposite side of the way, which forms an open gallery, but so low, that, from it, a passenger can only see the lower part of the building in question, which is so defaced by modern openings for doors and windows, as to excite in the inattentive passer by, no curiosity for a further inspection. The whole of the building is now converted into stables below, and haylofts above; and of so difficult and dirty access, that it is not an easy matter to take either measures or drawings of it.

Although its present site is so confined, at the period of its erection it enjoyed an open and beautiful view of the Southampton river and opposite shore; as the town wall, which at present runs parallel with its front, is evidently of a date very much more modern ;

and the large windows seem calculated for the full enjoyment both of the air and southern sun, to which it is directly exposed.

No part of the present remains have the appearance either of having been constructed for religious purposes, or for those of defence; nor is there any trace of a religious establishment having at any period existed in this part of the town; the building was therefore, probably, constructed for a dwelling-house, and its size and magnificence may justly entitle it to the name of a palace.

The front extends 111 feet, and, as the angles of the wall are in some parts perfect at each end, it is certain that this was the original extent of the front of the building. The present height from the ground to the top of the wall is seventeen feet. There is reason to think that the wall never was much, if at all, higher; but it is almost certain that the bottom of the building is buried at least two feet, as the jamb of the antient flat-arched door is now only four feet six inches above the pavement, which is much too low for the common purposes of life. The elevations, Pl. XV. fig. 1. and 2. are, however, from the present level of the street.

At ten feet from the ground runs a fascia, which divides the external front into two stories. In the lower story are the remains of two antient doors, irregularly placed; of these, however, one does not seem coeval with the original building.

Above the fascia the wall rises seven feet, and, with the exception of a small window at the west end, it is perfectly regular in its design, and the distances and openings of the windows.

Three magnificent windows occupy the centre of the front. Of these, two only now remain; but as the design is totally irregular if a third be not supposed, and perfectly regular if it be, and as triple openings were almost constantly used in our antient buildings, there can be no doubt that there were originally three windows.

The opening of these windows is, in front, seven feet seven inches high,

high, and five feet five inches wide, and the pier, which divides them, is two feet two inches broad; their arched head is very little flatter than a semicircle. A very neat moulding ranges over the arches as in Pl. XVI. fig. 1. This moulding is given at large in Pl. XVII. fig. 4. The angle of the wall is rounded off, so as almost to have the appearance of a quarter column. Ten inches and a half from the front, the wall breaks in, six inches, and reduces the opening of the real window to four feet four inches wide, and seven feet one inch high.

The bottom of these windows is built up, so that the exact termination of them is not easily ascertained. They, however, certainly descend two feet below the general line of the fascia before mentioned.

The interior face of these windows is quite plain, except that the angle, like the exterior ones, is chamfered off.

At nine feet from the exterior angles of these windows, are two others, one on each side. These windows are four feet ten inches wide from out to out, and five feet high; and their bottom rests on the fascia. They are covered by a very flat elliptical arch, whose rise is only one foot seven inches and a half. The arch springs from a plain impost, and a moulding of the same design ranges round each arch. These windows are divided into two lights, as was usual in the Saxon and Norman buildings. These lights are four feet high, and one foot six inches wide, in the clear. All the angles of these windows are neatly chamfered off. The drawing, Pl. XVI. fig. 3. gives the exterior elevation at large of these windows. Fig. 2. is the interior elevation of the same windows. The decoration of this side is very singular; a very neat column, with a regular base and a capital adorned with leaves, and surmounted with a short cornice or impost, adorns each angle. These columns are excavated as it were out of the angle, and do not project beyond the faces of the wall, as  
may



may be seen by the plan of the window, Pl. XVII. fig. 2. The whole air and proportion of these columns, which are given on a double scale in an angular view, fig. 3. is more like that of the early Gothic, than the Norman style; and the little rib which runs down the shaft is almost peculiar to the early Gothic. It is also observeable, that the very flat arch which covers the window within, and which only rises ten inches on an opening of six feet, is the only part of the building which has not its angle chamfered off. These circumstances lead to a doubt whether this decoration, so different in style from the rest of the building, may not have been an addition at a period later than the original edifice. If this part is coeval with the rest, the building itself must be esteemed of the age of Henry I. or thereabouts; although, from every other part of it, I should have been led to suppose it at least as old as the conquest, if not considerably more antient.

At eleven feet from these windows, are two others, exactly similar, except that the eastern window has a double impost, owing probably to that want of accuracy in execution, of which examples so frequently occur in antient structures. At ten feet from the eastern window is the eastern angle of the building. At fourteen feet from the western window is a narrow window, three feet wide and about six feet high, with a semicircular head; and three feet beyond it, is the western angle of the building.

Both the eastern and western angles of the wall are regularly chamfered off in the same manner with the angles of the windows. This is, as far as I can recollect, quite singular.

The masonry of every part of the front now remaining, is of peculiar neatness, and the stones are cut to a size nearly similar to each other, and very small. They are laid in regular and unbroken courses. This sort of accuracy is almost peculiar to the Saxon and early Norman architecture.

The front wall is two feet nine inches in thickness. At sixteen

feet eight inches within it, is a wall which, though much ruined, appears to be the original one. There is not the least trace of any partition wall, and the whole space within was probably one large hall or gallery of about 105 feet long, by sixteen feet eight inches wide. The eastern gable is completely demolished, and replaced by houses. In the western gable is a double-headed window, much defaced, but of a design similar to those already described, though rather smaller: its bottom was nearly level with the top of the front wall. It is not easy to decide whether there originally was a floor in the building; but, from the circumstance of the central windows descending two feet lower than the lateral ones, I am inclined to think that there was, and that these windows opened quite down to it, forming a sort of open portico towards the sea. For whatever purpose this edifice was designed, its whole style and disposition differs so materially from any other with which I am acquainted, that I cannot but consider it as an object of considerable curiosity. If, as I suppose, it was a dwelling or palace, it is among the few remains yet existing of the habitations of our ancestors, distinct from monastic or castellated mansions. Perhaps I indulge but a fond conjecture, when I consider it as possibly the hall from which Canute, surrounded by his courtiers, viewed the rising tide; and from whence he descended to the beach, according to that most interesting narrative of our old historians, to repress, by a striking and impressive lesson, their impious flattery.

*Explanation of the Plates.*

Pl. XV. fig. 1. The elevation of the exterior front in its present state. The part shaded darker is destroyed and replaced by a brick wall. Fig. 2. The same front restored. These two figures are drawn to a scale of one tenth of an inch to a foot.

Pl. XVI.



Fig. 1.

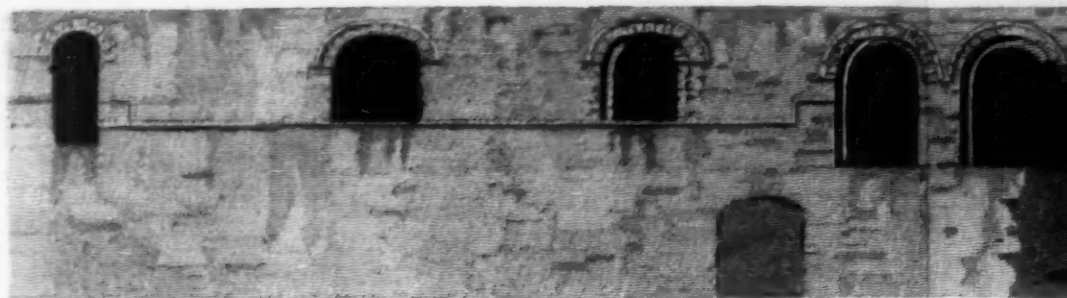


Fig. 2.



*S. Henry Englishfield, Bar<sup>o</sup> del.<sup>o</sup>*

*Elevation of an Ancient Building at*





*J<sup>d</sup> Basire sculp.*

*ing at Southampton.*

PL. XVI.

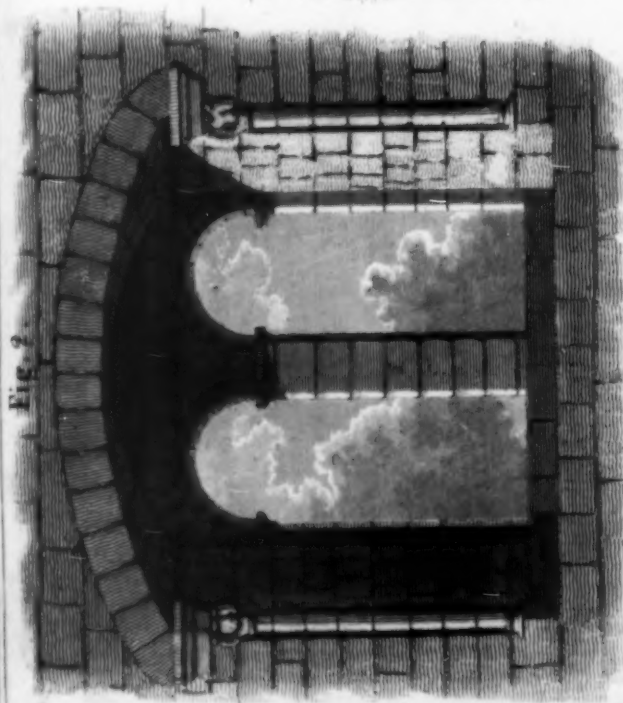


Fig. 2.

Fig. 1.

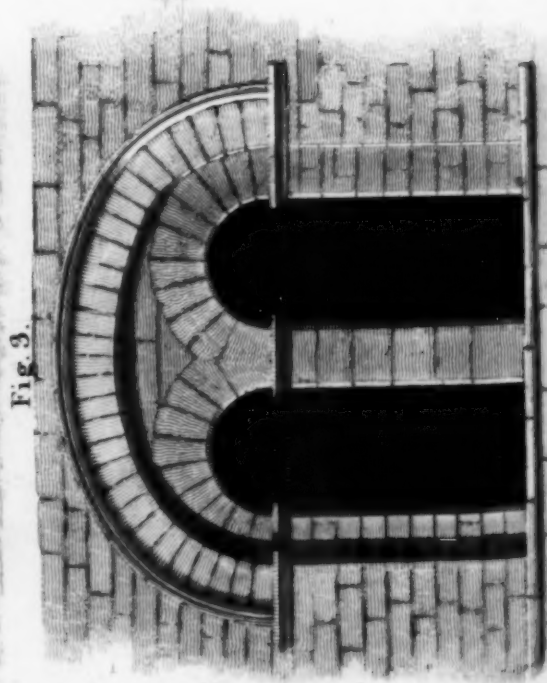
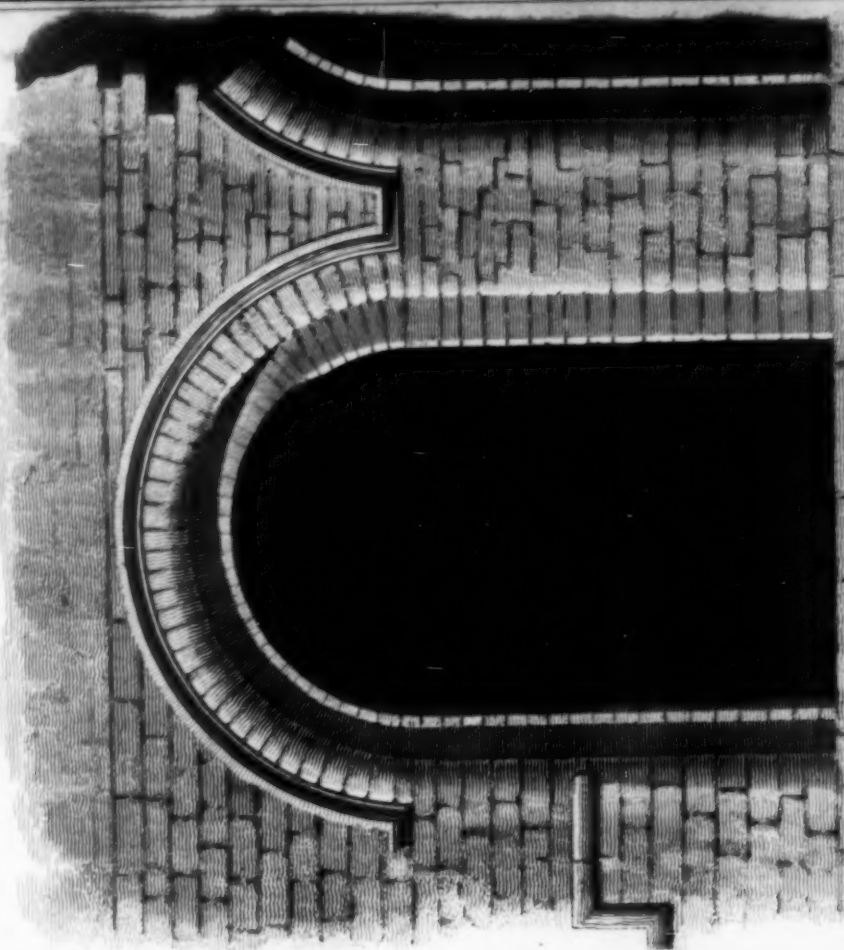
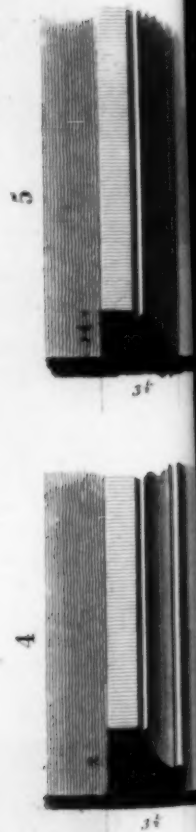
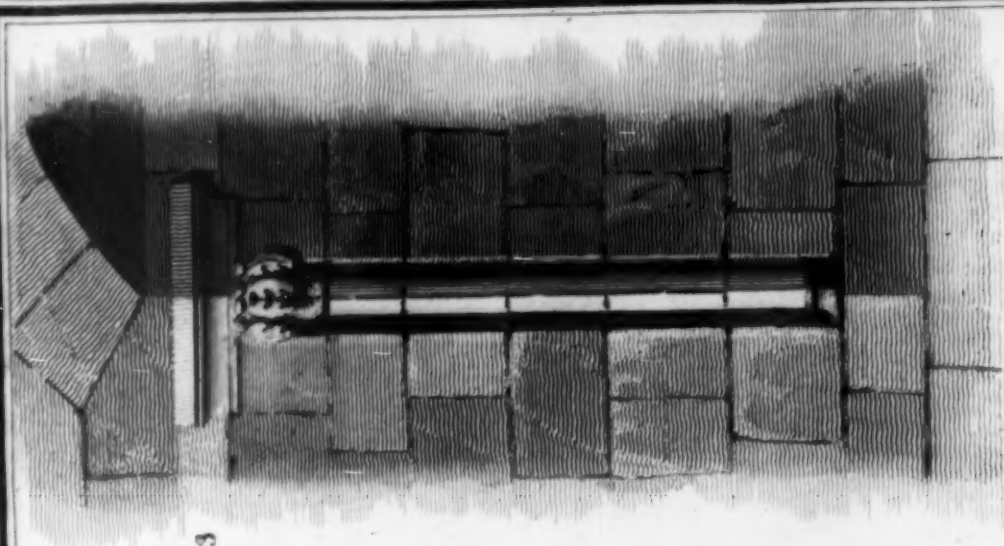
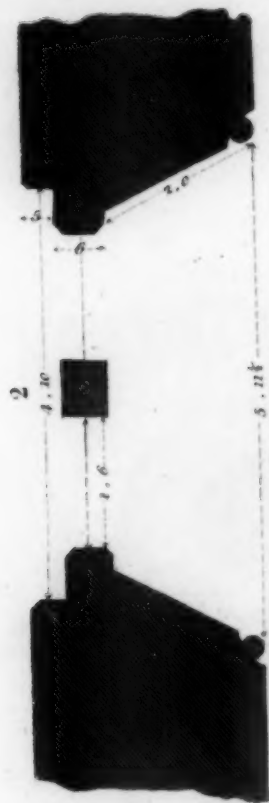
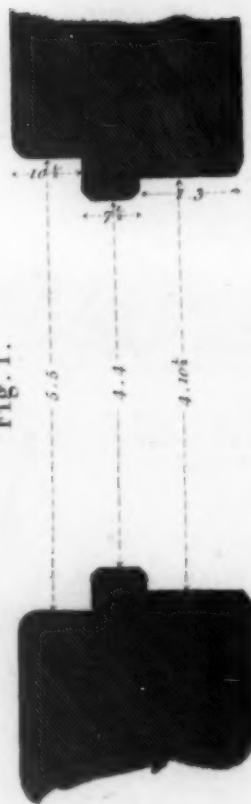


Fig. 3.



PL. XVII.

Fig. 1.





Pl. XVI. fig. 1. Is the exterior elevation of one, and a part of another, of the great central windows. It may be observed here, that the fascia rises a foot above its general range, and it does the same near each end of the front. No reason can be at present assigned for this. Fig. 2. The interior elevation of one of the smaller windows. Every part of this is restored from the authority of the existing remains, excepting the impost to the mullion or pilaster which divides the lights. Fig. 3. The exterior elevation of the same window.

Pl. XVII. Fig. 1. The plan of the great windows. Fig. 2. The plan of the smaller windows. The four last figures are drawn to a scale of half an inch to a foot. Fig. 3. Angular elevation of the small column and its impost at the interior angles of the smaller windows, drawn to a scale of one inch to a foot. Fig. 4. Architrave which ranges over the exterior of the great central windows, with its profile. Fig. 5. Impost and architrave of the smaller windows exteriorly with its profile. The two last figures are drawn to a scale of two inches to a foot.

*Tilney Street,*

H. C. ENGLEFIELD.

*March 30, 1801.*

THE curious remains of antiquity, which are now offered to the consideration of the Society, are most of them so perfectly unknown, that I can only venture to conjecture what might have been the designation of a few of the articles; and, after relating the mode in which they were discovered, leave it to others to decide, to what nation they belonged, and what were the uses to which they were applied.

In the month of June last, a farmer's servant, ploughing a field near the top of Polden Hill near Bridgwater, perceived the turn-

**XIV. Account of Antiquities found in Somersetshire, by Charles Joseph Harford, Esq. F. A. S. in a Letter to the Rev. John Brand, Secretary.**

Read April 30, 1861.

SIR,

**I** HAVE taken the liberty of sending you three boxes, containing various antiquities, which were discovered in Somersetshire last year, and which, I presume, are not unworthy the notice of the Society. If the enclosed short account of them is at all satisfactory, it is very much at their service.

I am,

Sir,

your humble Servant,

CHARLES JOS. HARFORD.

THE curious remains of antiquity, which are now offered to the consideration of the Society, are most of them so perfectly unknown, that I can only venture to conjecture what might have been the designation of a few of the articles; and, after relating the mode in which they were discovered, leave it to others to decide, to what nation they belonged, and what were the uses to which they were applied.

In the month of June last, a farmer's servant, ploughing a field near the top of Polden Hill near Bridgwater, perceived the furrow

become

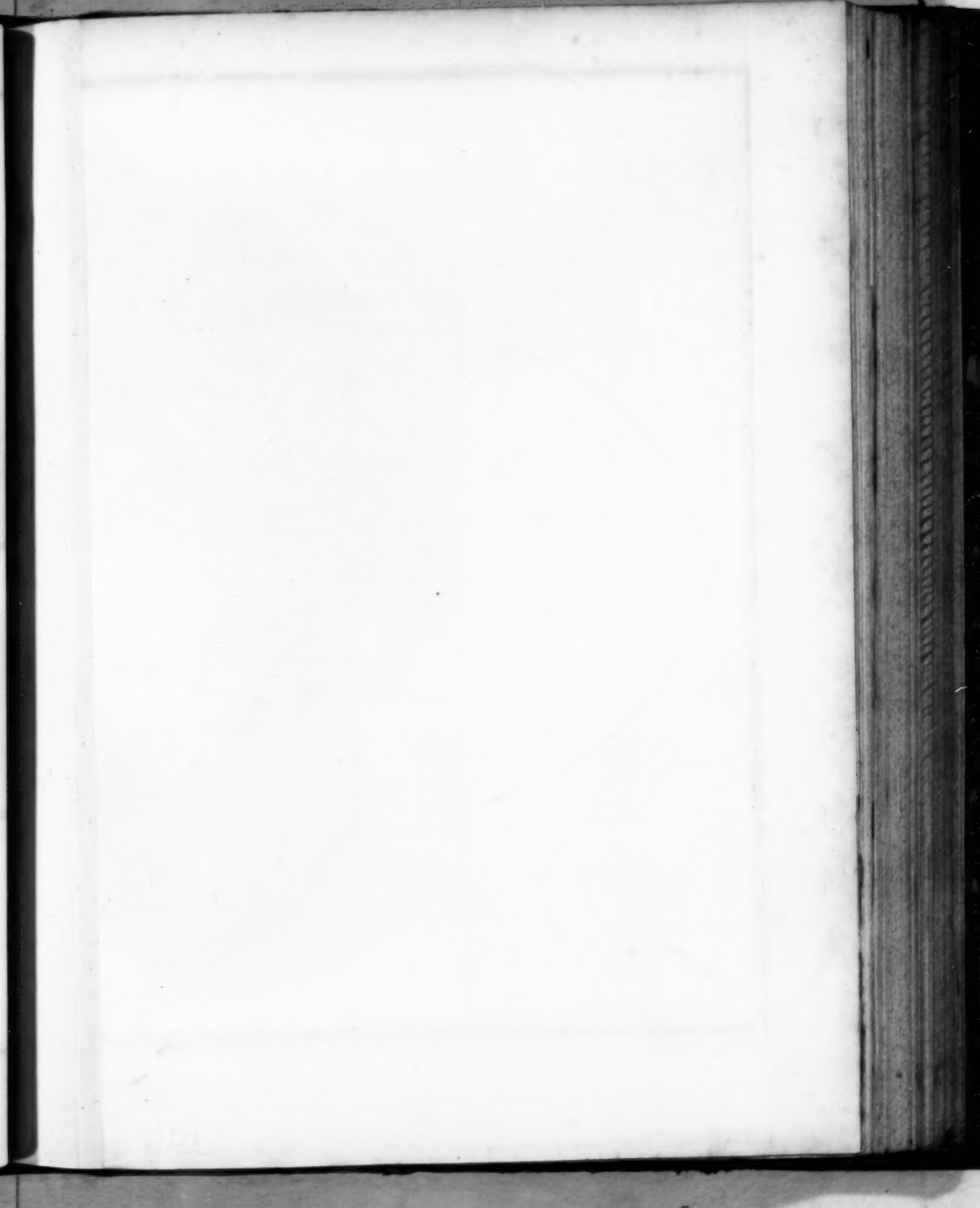


Fig.



Fig. 2.



T.R. Underwood del.

Antiquities found



Fig. 1.



Fig. 3.

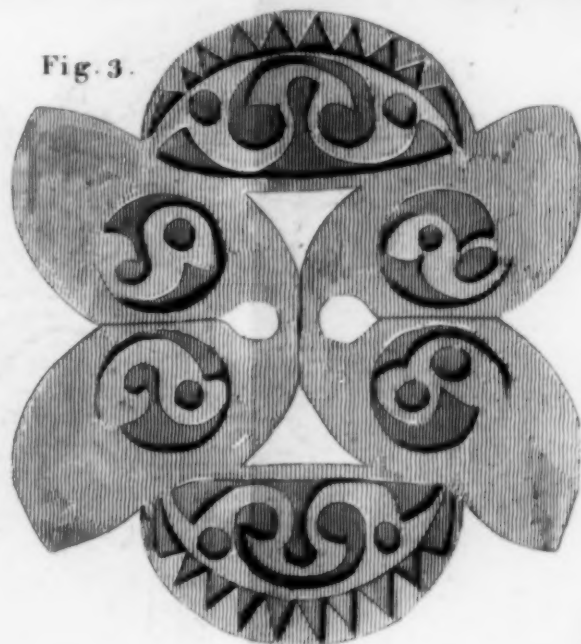
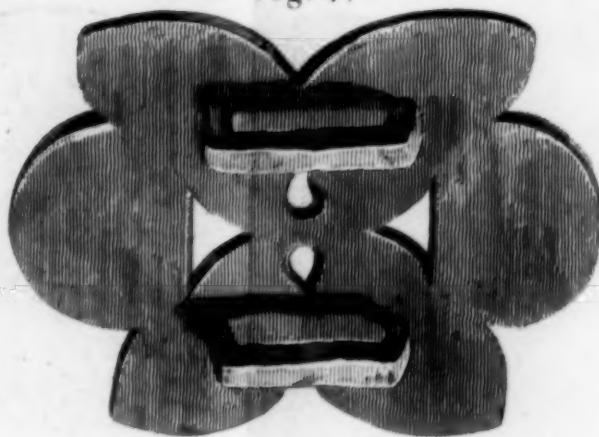


Fig. 4.



J. B. sculp.

Found on Polden Hill, Somersetshire.

Published by the Society of Antiquaries of London, 15<sup>th</sup> April. 1863.



become very irregular, and that the ploughshare was clogged with several rings, which were the occasion of its being thrown out of the proper track; these he very naturally concluded were the fetters of some prisoner escaped from gaol; and, on this supposition, he traced back the ground, expecting to find a file or saw, but was surprised to pick up several scattered pieces of metal, and soon found the spot where he had struck into them, whence he took what remained. He dug about this place, (which he describes as a round hole about the size of a bushel, the bottom of which was formed of burnt clay or brick reduced to cinder), but without effect, as they were all deposited in a heap in one place; luckily he had the good sense not to destroy or mutilate them; and, after he had offered them for sale in Bridgwater, they were purchased by Mr. Anstice of that place, who has very politely permitted me to exhibit them.

Polden Hill is an eminence on one side of King's Sedgemoor, a little above the village of Edington, where are evident remains of a Roman station; such as a tessellated pavement, (which is mentioned by Collinson in his History of Somersetshire), and a number of burnt earthen moulds used for coining money, an account of which will, I hope, be given in a short time to this Society.

No. 1. [Pl. XVIII. fig. 1.\*] seems to have been intended for a breast-plate for a woman; it is of very good workmanship.

Diameter  $10\frac{1}{4}$  inches,

Weight  $4\frac{1}{4}$  ounces.

There are two of this pattern.

No. 2. A similar implement, not so highly finished as the preceding [a].

\* Fig. 2. is a section of it.

[a] Not engraved.

No. 3. [Pl. XIX. fig. 1.] Resembles the bit of a bridle; but whether it was ever applied to that use I shall not pretend to determine. Twelve of these were discovered; they are nearly similar, but only two exactly match.

No. 4. [Pl. XIX. fig. 2, 3. Pl. XX. fig. 5. Pl. XXI. fig. 5.] A ring ornamented with very singular knobs, or projections; seventeen of these were found, eight with, and nine without, the projections; no two are alike; the inside of some of them is much worn. From the coarseness of one part of the work it should seem that these rings were fastened to some other body.

No. 5. [Pl. XX. fig. 6.] Five brass and two iron articles, of this shape, were found; it is supposed they are either the hilts of swords or daggers, or the side-pieces of bridle bits; only one side of each piece is ornamented, from which it may be presumed that the other side was not exposed to view.

No. 6. Part of a fibula [b].

No. 7. Another fibula [b]. Several of different patterns resembling this were discovered.

No. 8. [Pl. XIX. fig. 4.] A bracelet for the arm; a similar one is described in the 12th volume of Grævius; two of these were found, one much damaged.

No. 9. [Pl. XIX. fig. 5.] A thin brass instrument, somewhat resembling a strigil.

Nos. 10, 11, 12, 13, 14. [Pl. XVIII. fig. 3, 4. Pl. XXI. fig. 1, 2, 3, 4. and Pl. XXII. fig. 1, 2, 3.] Plates of brass, ornamented only on one side; on the other are projections or staples for fastening these pieces to their proper places. Nos. 13 and 14. [Pl. XXI. fig. 1, 2, 3, 4.\*] appear to have been joined by a hinge, as they fit each other very exactly.

[b] Not engraved.

\* 2 and 4 are back views of 1 and 3.







Fig. 1.



6

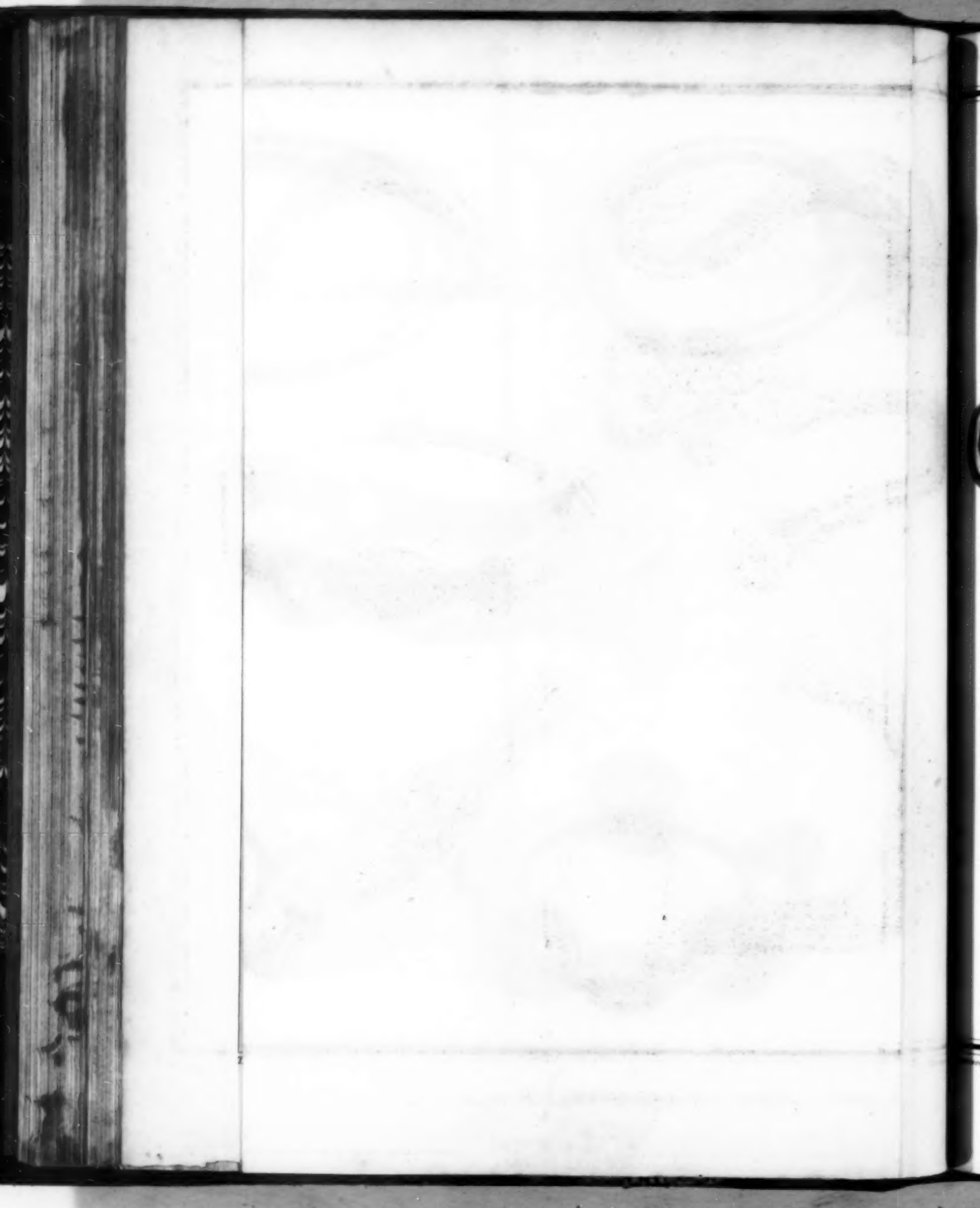
T.R. Underwood del.

Antiquities found on



J<sup>d</sup> Baire sculp.

and on Polden Hill, Somersetsbire.







Wood del.

J. B. B. sculp.

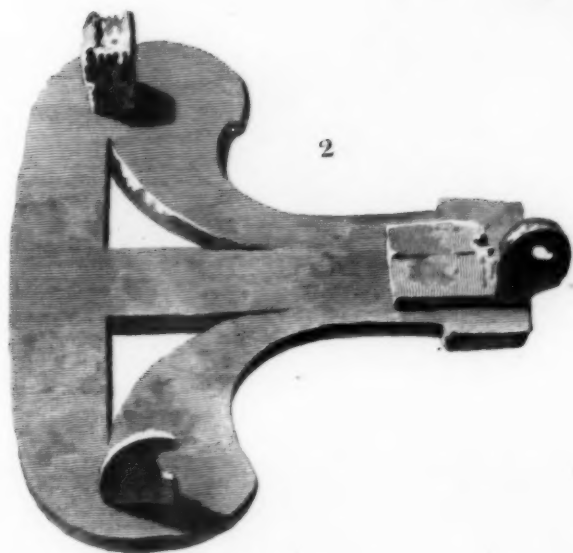
*Antiquities found on Polden Hill, Somersetshire.*



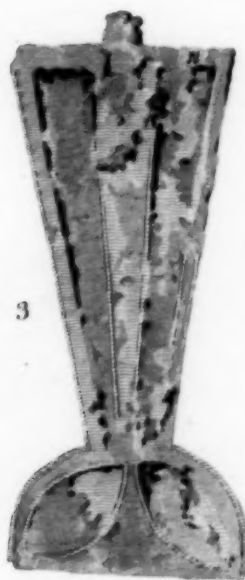
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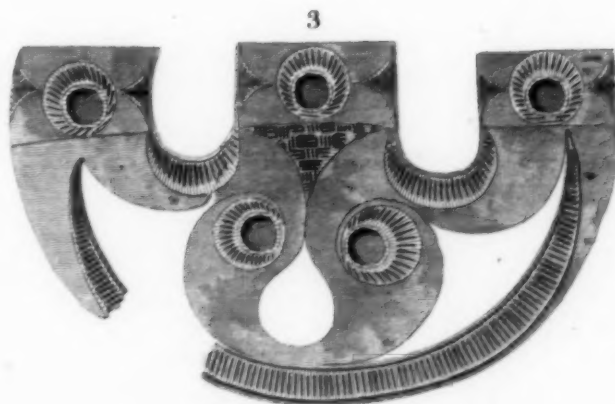
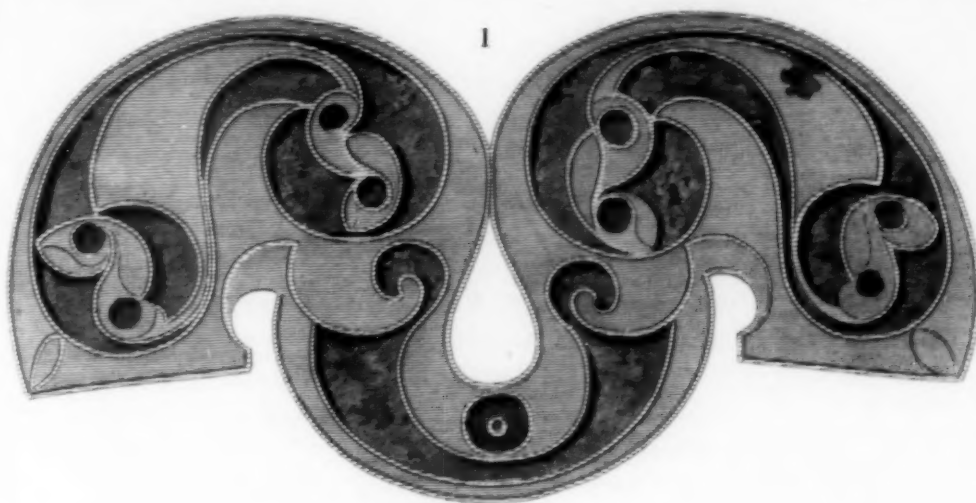


4









T. R. Underwood del.

J. B. B. sculp.

*Antiquities found on Polden Hill, Somersetshire.*

*Published by the Society of Antiquaries of London, 13<sup>th</sup> April, 1883.*



No. 15. [Pl. XX. fig. 4.] Of this piece of brass the semicircular part is grooved, the straight part flat.

No. 16. [Pl. XX. fig. 2.] Two brass hooks of this pattern, highly ornamented on one side; the studs appear to have been set with pearls or some calcareous matter.

No. 17. [Pl. XX. fig. 2.] Two brass pieces, which probably were used together, as they are fellows.

No. 18. [Pl. XX. fig. 3.] An iron hook: perhaps a key.

No. 19. [Pl. XIX. fig. 6.] A *torques*, formed of an iron ring, round which are twisted five wires of brass. One very similar is described by Montfaucon.

All the above articles, to No. 17. inclusive, excepting two of No. 5. are made of brass; the workmanship is very good; most of them are engraved, and have been ornamented either with gilding, or inlaid with precious stones, the mode of fixing which is shewn in No. 16. A pin passed through the substance inlaid, and attached it to its socket, in some of which a red substance, probably the ground for inlaying on, still remains. The metal is of the same composition as most of the Roman instruments, and very different from that of which celts, swords, and other British antiquities, are composed. As most of the moulds above mentioned are of the Lower Empire, it seems not unreasonable to conjecture that these ornaments belonged to some British chief in the Roman service.

Stapleton,

April 12, 1801.

XV. *An Account of some Antiquities discovered on the Quantock Hills, in Somersetshire, in the Year 1794; communicated by Charles Joseph Harford, Esq. of Stapleton in the County of Gloucester.*

Read May 7, 1801.

IN the month of December 1794, a labourer, employed to dig a drain through a marshy piece of ground, on the south side of the Quantock Hills in Somersetshire, found, about six feet beneath the surface, two rings, one lying on the other; within each of which was placed a celt, as represented in the annexed plate; he took them away with him when he left work; and on his return the following day he perceived the ground, where they had lain, was sunk, as if it had been hollow underneath: unfortunately, he searched no further. Of these curious articles of ancient workmanship two celts, and one ring, which proved to be a *torques*, [Pl. XXIII. fig. 2.] were soon after sent to me; the other *torques*, I understand, is in the possession of the owner of the estate. Concluding from the circumstance of the ground's sinking, that bones, or other sepulchral relicks, might be found, I obtained permission to open the place; which I accordingly did with the person who had made the discovery, but without success. This may, in some degree, be ascribed to a road having been made, and to other difficulties in ascertaining the exact spot which we were anxious to explore. I think it probable, however, that the remains of those to whom these ornaments belonged, were deposited with them, as it is well known that in ancient times it was (and in

unpolished





Fig. 2.



Fig. 1.

*J. B. B. sculp.*





unpolished nations still is) the custom, at funerals, to consign the weapons, dress, and other insignia of the deceased to the flames or to the grave.

Hinc alii spolia occisis direpta Latinis  
 Conjiciunt igni, galeas, ensesque decoros  
 Fraenaeque ferventesque rotas: pars munera nota;  
 Ipsorum clypeos, et non felicia tela.      Æn. xi. 192.

The plate which accompanies this account, exactly exhibits the form and magnitude of these antiquities; the weight of the *torques* is barely two pounds. The metal, of which both the celts and *torques* are composed, is brass, or a mixture of copper with some other substance, probably tin. It has been surmised that there is some proportion of silver; of this, however, I am not certain, not having had them critically assayed: but a person, conversant with the nature of mixed metals, would probably be at no loss to determine, even from a casual survey, that they were of the same materials with other antiquities of this description. Indeed the various celts and swords, which have been found in different parts of this kingdom, appear to be formed of so similar a metal, that scarcely any but manufacturers would perceive a difference in the composition. I have shewn the *torques* to several brass-founders, none of whom can clearly decide, whether it was cast in a mould, or twisted, and welded together; the latter seems most probable, though parts of the workmanship cannot in this way be easily accounted for.

Of English writers who have noticed this ornament, the learned Llwyd is, I believe, the first. In his account of Merionethshire, he says, that, in the year 1692, "an antient golden *torques* was dug up in a garden somewhere near this castle of Harlech. It is a wreathed bar of gold, or rather perhaps three or four rods jointly

“ jointly twisted, about four feet long, flexil, but bending naturally  
 “ only one way, in form of a hatband, hooked at both ends, ex-  
 “ actly (that I may describe it intelligibly though in vulgar terms)  
 “ like a pair of pot-hooks, but these hooks are not twisted as  
 “ the rest of the rods, nor are their ends sharp but plain, and, as  
 “ it were, cut even. It is of a round form, about an inch in  
 “ circumference, and weighs eight ounces [a].”

Dr. Leigh, in his Natural History of Lancashire and Cheshire, mentions a similar one, which was found in the parish of Pattingham in Staffordshire, in the year 1700, “ of fine gold, the weight  
 “ of it was three pounds two ounces, it was about four feet,  
 “ curiously twisted, and wreathen with hooks at each end, cut  
 “ even but not twisted; one of these hooks seemed to have a  
 “ small notch in it as if something had worn it by hanging to it;  
 “ it was fine metal, very bright and flexible; it would wrap round  
 “ your arm, your middle, or your hat, and be extended again  
 “ easily to its shape, which most resembled the bow of a kettle.”  
 This account was communicated by the reverend Mr. Smith, senior fellow of Brazen Nose College, Oxford, to Dr. Leigh; who adds several arguments to prove that this *torques* was not of British manufacture, but procured from the Phœnicians, who traded to this island for tin and other articles.

In the Gentleman's Magazine, for September 1800, is a letter concerning a golden *torques*, found in May 1787, near Ware in Hertfordshire, which unfortunately fell into the hands of an itinerant Jew, and was by him destroyed. From the explanatory plate it appears not to have been twisted as most others are; but to have had a plain surface.

A *circulus* forms one of the articles in the catalogue of Dr. Woodward's collection of curiosities, published in 1728. Mr. Pen-

[a] See Camden's Britannia, article *Merionethshire*.

nant, in his account of North Wales, mentions a silver *torques* or chain, as having been in the possession of the Rev. Mr. Prescott of St. John's College, Cambridge.

Llwyd observes that Scheffer, in his dissertation entitled *De Antiquorum Torquibus Syntagma* (which is republished in the twelfth volume of the very valuable collection of Grævius) makes a distinction between the *torques* and *circulus*: according to Scheffer the latter name is more appropriate to the article in my possession; his account of the *circulus* being an exact description of it. "*Circuli rotundi quidem, sed duri fuere, crassioresque, ex unâ massa, figurâ orbiculari, &c.*" And speaking of the difference between the *torques*, *circulus*, and *monile*, he says, "*cum torques essent mobiles et ex annulis, circuli solidi et rotundi, vel simpliciter, vel cum flexuris, striisque.*" But, as he allows that this ornament has been generally known by the former name, I agree with Llwyd, that there is no reason for adopting a new, though perhaps a more classical, denomination.

No ornament perhaps was of more early or of more general use than the *torques*. The first historical mention of it is in the book of Genesis [b], in which it is related to have been one of the badges of distinction conferred on Joseph by Pharaoh king of Egypt; it is noticed in other parts of scripture [c]; and we find it likewise in use among the Greeks [d], Romans [e], and almost all the barbarous nations of ancient Europe.

That it was known to the Gauls, and therefore, we may conclude, to our British ancestors, appears from various passages in the Greek [f] and Roman historians [g]. And that the *torques*,

[b] Genesis, xli. 42.

[c] Daniel, v. 7.

[d] Strabo, lib. iv. Amst. ed. p. 302.

[e] Livy, lib. xxxvi. cap. 40.

[f] According to Dion Cassius (lib. lxii.) Boadicea wore a golden *torques*, *σφραγίδων μεγάλων χρυσοῦν σφραγίδας*.

[g] Livy, lib. vii. cap. 10.

which is the subject of this paper, belonged rather to a Briton than a Roman, is plain (I think) from its being found in company with celts, which were confessedly instruments not used by the Romans.

The celt has long been the *ignis fatuus* of antiquaries. Much has been written on its antiquity, form, material, and uses; probably we may obtain a clue respecting the latter from a consideration of similar instruments which have within these few years been brought into this country from the south sea islands, many of which so much resemble our stone celts, both in form and materials, that it is almost impossible to determine which is the antient, and which the modern. Our rude forefathers doubtless attached the celt by thongs to the handle, in the same manner as modern savages do; and, like them, formed a most useful implement or destructive weapon from these simple materials. If I might be allowed to hazard a conjecture, I should suppose that the metal celts in our museums were fabricated by foreign artists, and exported to this country; just as we have sent to the south sea islands an imitation in iron of their stone hatchet, which is now become so scarce as to be deemed an object of curiosity even to the natives of those countries.

*Stapleton,*

*April 10, 1801.*



XVI. *An Account of Moulds for casting Roman Coins found at and near Edington, in the County of Somerset, by the Rev. J. Poole, in a Letter to Charles Joseph Harford, Esq. F. A. S.*

Read May 14, 1801.

MY DEAR SIR,

HAVING noticed, in Camden's *Britannia* [a], an account of some clay moulds for fabricating Roman coins, found about the beginning of the last century at Edington, in the county of Somerset, and understanding, from persons in the neighbourhood, that they still continued to be discovered there, I was induced, some time since, to go thither with a party of friends; and we were fortunate enough to be directed to a spot where, in less than an hour's search, we picked up several hundred of them.

The field in which they were found is a meadow that bears no marks of ever having been ploughed; which accounts for the moulds remaining so long undiscovered. It is situated at the north edge of Polden Hill, at about a quarter of a mile to the north of the village of Chilton. We were led to this particular spot by a person who had some time before cut through a bed of them in digging a drain. They were lying promiscuously scattered over a

[a] Gough's *Camden*, Vol. I. page 71. A reference is made to Aubrey's MSS but I searched for it to no purpose amongst his papers, preserved at the Museum at Oxford: as his MSS. however are not arranged, I may have overlooked it.

space about four feet square; and from six inches to a foot below the surface of the ground.

On carefully clearing away the earth which adhered to the moulds, we perceived that we had a much greater variety as well as a larger number than had been elsewhere discovered. Such moulds have been heretofore met with in small quantities at Ryton in Shropshire [b], and at Lingivel in Yorkshire [c]; and great numbers of them at Lyons in France: but all these appear to have been of the Emperor Severus, Julia his wife, or Antoninus (i. e. Caracalla) their son; whereas, in our collection, there are not only numerous impressions of these, but also of Geta, Macrinus, Elagabalus, Alexander Severus, Maximin, Maximus, Plautilla, Julia Paula, and Julia Mamaea; besides a very considerable number of reverses. Most of these moulds are in such perfect preservation as to admit of good casts being made of them in sulphur, coloured with vermilion; some of which, together with a few of the moulds themselves, I now send for your satisfaction, and that of the Antiquarian Society, if you should think this letter worth communicating.

In the accounts that have been published respecting them in England, there is very little more than the bare mention of their discovery, and of the use to which they were applied; but in the "*Histoire de l'Academie des Inscriptions*," Tome III. p. 200, there is a very well written paper on the subject, entitled, "*Observations sur l'usage de quelques Moules antiques de monnoyes Romaines, decouverts a Lyon*," the principal part of which I insert in the annexed note [d], as being extremely curious in itself, and not accessible

[b] *Phil. Trans.* Vol. XLIV. page 557.

[c] *Phil. Trans.* Vol. XXIV. page 2139.

[d] "*La matiere de ces moules est une argille blancheâtre cuite; leur forme est plate, terminée par une circonference ronde d'un pouce de diametre; leur épaisseur est*

cessible to every lover of antiquity: contenting myself, to avoid repetition, with briefly observing, that the object of the paper is to

show

est de deux lignes par les bords, et est diminuée dans cet espace de l'un ou des deux côtes du moule, qui a esté cavé par l'enfoncement de la piece de monnoye, dont le type y est resté imprime. On dit de l'un ou des deux côtes du moule, parceque la plupart ont d'un côté l'impression d'une tête, et de l'autre celle d'un revers, et que quelques uns ne sont imprimés que d'un côté seulement. Chacun de ces moules a un endroit de son bord ouvert par une entaille ou crenelure, qui aboutit au vuide formé par le corps de la piece imprimée; et comme la forme plate et l'égalité de la circonference de tous ces moules, les rendent propres à être joints ensemble dans un arrangement relatif des types des têtes, à ceux des revers, dont ils ont conservé l'impression, et dans une disposition où toutes ces entailles se rencontrent; on s'apperçoit d'abord que le sillon continué par la jonction de ces crenelures seroit de jet au groupe ou rouleau forme de l'assemblage de ces moules, pour la fusion de la matiere destinée aux monnoyes. Un lingot de billon, dont la rouille verdâtre marquoit la quantité de cuivre qui dominoit sur la portion d'argent qui y entroit trouve en même temps et au même lieu que ces moules, ne laisse aucun lieu de douter qu'ils n'ayent servi à jeter en fable des monnoyes d'argent plutôt que d'or. Il paroît par cette description, et par l'usage que les anciens faisoient de ces moules, que leur maniere de jeter en fonte étoit assez semblable à la notre, et que ce qu'ils avoient de particulier, étoit la qualité du sable dont ils se servoient, qui étoit si bon et si bien préparé, qu'après 1400 ans, leurs moules sont encore en état de recevoir plusieurs fusions."

After producing many arguments to prove that the only legal method of coining among the Romans was with the hammer, the author asks, "Que doit-on juger de ceux-ci, si non qu'ils ont servi d'instruments à des faux monnoyeurs, du genre de ceux qui joignoient à la contrefaçon par le jet en fable, la corruption du titre, en augmentant considérablement l'alliage du cuivre avec l'argent; ce qui paroît par la qualité du lingot qui a fait partie de la decouverte, et qui se rapporte à ce caractère de fausse monnoye que le code Theodosien désigne en ces termes: "Si quis nummum falsi  
"fusionem formaverit, universas ejus facultates fisco addici præcipimus, ut in monetis  
"tantum nostris cudendæ pecuniæ studium frequentetur." De là vient cette différence notable de titre qu'on observe assez souvent dans beaucoup de pieces d'argent de même revers, et de même époque, sous un même empereur. Cette maniere de falsifier la monnoye avoit prévalu sur la fourrure dès le temps de Plin, qui remarque qu'elle se pratiquoit avec tant d'adresse qu'il étoit alors si difficile de distinguer une piece fabriquée en monnoye d'une jettée en fable par un habile faussaire, que cette

connoissance

shew that these moulds were the instruments of illegal coiners; which supposition is rendered very probable by the arguments there adduced; and is still farther confirmed by the following circumstances attending this last discovery of moulds at Edington.

Though we have frequent instances, as in the moulds at Lyons, of a head on one side, and on the other side a reverse, yet it often happens that there are reverses on both sides; and these entirely different from each other; which, as both impressions must have been made at the same instant, whilst the clay was moist, can only be accounted for on the supposition that the coins of several emperors were fabricated at one and the same time; and this, it is evident, could only take place in the hands of illegal coiners.

The discovery of the wedge of base metal, found together with the moulds at Lyons, affords certainly a strong presumption that they were designed for the fabrication of base coins; but it is no more than a presumption; that such, however, was the use made of these which are in our possession, cannot well be doubted; since we not only found, as at Lyons, a lump of metal, but likewise, in one instance, the very coin itself, lodged in its mould, and formed, like the lump, of a white metal resembling silver, but which, upon examination, proves to be principally tin.

connoissance étoit devenue un art particulier, et qu'il y avoit de ces pieces si bien imitées, que les curieux en donnoient souvent beaucoup de vraies pour en acquérir une fausse. Le decadence de la gravure, qui sous Septime Sévère étoit déjà considerable, et l'alteration qu'il avoit introduite dans le titre des monnoyes, favorisoient de plus en plus les billonneurs et les faussaires, en rendent leur tromperie plus facile; en sorte que la quantité de ces moules qu'on a découverts a Lyon en differents temps, fait assez juger qu'il devoit y avoir un grand nombre de ces faussaires. Ce nombre devint depuis si prodigieux dans les villes mêmes, ou il y avoit des préfectures de monnoye, et parmi les officiers et les ouvriers qui y étoient employes, qu'il fut capable de former à Rome, sous l'empereur Aurelien, une petite armée, qui dans la crainte du chatiment dont on les menacoit, se revolta contre lui, et lui tua dans un choc, 7000 hommes de troupes réglées."

The



The nature of these moulds, and the unlawful purpose to which they were applied, being thus ascertained, it is natural to inquire whether we are likely to derive any useful knowledge from the great variety of figures and inscriptions found upon them? To this I am reluctantly obliged to answer, that, in my opinion, we are not. The reverses of coins have frequently been of the greatest service, by illustrating doubtful points of history, and even by bringing to light circumstances and events unknown to us before: but I do not see how the reverses on moulds can ever be made this use of; since it does not appear possible to apply, with certainty, any given reverse to its proper front, unless it should happen that we are authorised by the coin itself; in which case the additional testimony of the mould is not wanted. This consideration has deterred me from troubling you with the legends, or any particular description of the fronts and reverses. I cannot, however, help mentioning my hope that, though of no great use in elucidating general history, these moulds, found at and near Edington, in such vast quantities, and in such various places, may possibly hereafter contribute towards clearing up the ancient topography of that particular neighbourhood.

That the Romans had a settlement there, is evident, I think, not only from the great profusion of these remains of theirs, which form the subject of the present communication, but from a tessellated pavement having formerly been found there [e]; and also, from the recent discovery, about four miles to the west of Edington, of those most curious pieces of brass ornaments, apparently of Roman workmanship, which are now in the possession of our friend Mr. R. Anstice of Bridgwater [f]. That a Roman road passed this way, I am not, at present, prepared to prove; though I cannot but think it very probable, as well from the discoveries above

[e] Camden, as before.

[f] Described in No. XIV. of this Vol.

mentioned,

mentioned, as from the names of three places in the neighbourhood, *Street*, *Walton*, and *Coffington*; the two former, whose etymology is obvious, very common on many of the Roman roads, and the latter, as it appears to me, of a similar signification, meaning, probably, a place situated on a causeway. If these suppositions are well founded, and a Roman road really passed through these places, it was perhaps, the twelfth in the *Iter Britanniarum* of Antoninus; concerning part of which Dr. Henry has observed, "that the real course of this rout, from Muridunum to Iscalegua Augusta, is very uncertain [g]." These suggestions, however, are thrown out merely as conjectures, to confirm or confute which, must be deferred to some future occasion, when we may have it in our power to examine together, at our leisure, the whole extent of this district.

Believe me,

My dear Sir,

Overstowey,  
April 27, 1801.

Very sincerely yours,

J. POOLE.

[g] Henry's History of Great Britain, Vol. II. page 435, 2d edit. 8vo.

**XVII. *An Account of the Prior's Chapel at Ely, by William Wilkins, Jun. Esq. F. A. S. in a Letter to the Rev. John Brand, Secretary.***

Read April 30, 1801.

Sir,

**I** HAVE herewith sent you the drawings of the Prior's Chapel at Ely, which I mentioned to you when I had last the pleasure of seeing you. These drawings are accompanied with an explanation and a few remarks on the style of building, which I have to request you will do me the honour to present to the Society in my name, at the first convenient opportunity. The history of this Chapel you will find comprised in a few sentences, as indeed must be the case of all which are private, and have no religious establishment. The merit therefore of the whole, if it have any, will consist in the drawings, and in those I fear only, considering them as accurate delineations from the original. The few observations subjoined, you will be at liberty to present or not, according to your own opinion of them; and I beg you will not be scrupulous in rejecting them, if you think they approach too near to those which have already been made on the subject. The Chapel you will find is now a dwelling-house, and not much visited by strangers. During my stay at Ely, I was introduced to its present possessor, and had many opportunities of seeing it. The completeness of the whole struck me at first, and, upon being better acquainted with it, I thought it to be

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P

lamented,

lamented, that so curious a specimen of that kind of architecture should remain unknown; I therefore spent some time in making the drawings before you, in hopes at some future period to make them in some measure known. This opportunity has from several causes been delayed till this time; but as no mention has been made, nor notice taken of it, I hope it will not prove unacceptable to the Society.

I have the honour to be, Sir,

Your most obedient, and

humble Servant,

*Cains College, Cambridge,*

*March 20.*

W. WILKINS, Jun.

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SO much has already been written upon that style of architecture which is understood by the term *Gothic*, that any particular disquisition on the subject is rendered needless. To mention no other writer, Mr. Bentham, in the ingenious observations on the *Improvements in Architecture*, which he has introduced in his History of Ely, has superseded the necessity of an elaborate dissertation on the style in question; and more especially in the present instance, since hereafter it will be understood that, although the building herein mentioned has been passed over by him with a slight observation only, the works of the same architect, and which were carried on at the same time, have been the subject of his more immediate attention.

The style of architecture, whose chief characteristic is the pointed arch, has indiscriminately been called *Saracenic* and *Gothic*, without much foundation for either appellation; and as nothing perfectly satisfactory has been discovered to justify any determinate one for it, it may be as well to allow it to pass under its adopted name



name *Gothic*; provided we mean to distinguish it from the *Saxon* and *Norman*, of the latter of which it may be possibly a refinement.

This remark is made to excuse the usage of the term to those who think it an impropriety, and who otherwise might consider the frequent occurrence of the term, as challenging a contention on the subject.

The few following observations may not, indeed, be entirely new; but it is to be hoped, that whatever is said with a view of confirming remarks that have already been made, will not be looked upon in the light of plagiarism.

The *Norman* and *Gothic* styles of architecture, are observed chiefly to differ in the construction of the arches, in the division of the windows into several lights by mullions, and in the piers supporting the arches.

The common method of accounting for the origin of the pointed, from the intersection of the circular arches, of which we have numberless instances, is as satisfactory perhaps as any that has been offered, and will render the variation in this point from the *Norman*, an immediate derivation from it; especially when it is considered, that in many of our *Gothic* Churches the form of the arches is nearly *equilateral*; by this expression is meant those arches whose chords form two sides of an equilateral triangle, whose third is the span: this will cause the two opposite limbs of two adjoining arches to be described with the same center, and correspond in great measure with the instances above mentioned, nearly, because it is difficult to ascertain from the number of mouldings which we observe to enrich these arches, which was the leading member; for this being at first determined, the others of course were concentric, and assuming any one, either within or without this member, the *equilateralism* is necessarily done away.

If we examine some other deviations of this style from the *Norman*, we shall find that they are not so considerable as are apt

to be imagined; for instance, the division of the windows of Gothic structures by mullions, is not peculiar to that style. We find in some Norman buildings the windows separated into two lights by a column as a mullion. In the cloisters at Norwich, which is early Gothic, columns alone are used for the same purpose, and the heads of these lights are circular, but have the addition of the *cuspliation*; in the present, and in many others, the column is still used jointly with some other mouldings.

The clustered columns, so conspicuous in this species of architecture, do not vary very considerably from the *Saxon* and *Norman*, in which it was not unusual to place smaller columns round the principal pier: that part of the pier which appeared between the columns is now formed into mouldings, and the number of these smaller columns increased. Perhaps the result of a more particular inquiry into the differences subsisting between the Norman and Gothic styles, might satisfy us that we need not go to Palestine or Germany for authority to account for the origin of the latter.

In making the drawings from the original, I have ventured to take a few liberties in supplying the deficiencies occasioned by accidents, which I was able to do without having recourse to imagination, from what is left perfect in the repetition of similar instances.

#### SOME ACCOUNT OF PRIOR CRAUDEN'S CHAPEL.

THE style of this elegant little chapel is Gothic. It was founded by *John de Cranden*, Prior of Ely, from whom it takes its name, and built under the direction of *Alan de Walsingham*, sub-prior of the convent, an eminent architect. The only notice taken by *Bentham* in his *History and Antiquities of Ely*, is included in the following extract:—

“ John

“ John de Crouden, Crauden, or Crowden, was elected prior,  
“ and entered on his office, May 20, 1321. He presided here  
“ twenty years, during which time there were larger and more  
“ expensive buildings undertaken and carried on, than perhaps in  
“ any other equal period of time since the foundation of the  
“ church. The chapel of St. Mary, on the north side of the  
“ presbitery was just begun, the first stone of it being laid by  
“ *Alan de Walsingham*, subprior, on Lady-day 1321. Soon after  
“ this, on February the 12th following, the great tower in the  
“ middle of the church suddenly falling down in the night,  
“ quite demolished the choir that was under it; and so much  
“ damaged the arches of the nave eastward of the tower, that  
“ they were obliged to be taken down and rebuilt. Besides this,  
“ the prior built a *very handsome chapel of stone, covered with lead,*  
“ a new hall and study adjoining to his lodgings.” (Bentham,  
p. 220.)

The chapel at present belongs to the deanery, and is converted into a dwelling-house, the height being divided into two floors, and the length into two apartments and a passage. The necessary operations for supporting the floor has so much damaged the work upon its level, as to render its perfect restitution upon paper a work of great difficulty. The north side of the chapel, as far as the altar, has been faced with brick for the insertion of chimnies; but it is evident, from the exterior and what remains at the altar, that the sides corresponded. It is divided into four compartments by clustered columns, which supported the ceiling, the last of which is raised two steps for the altar. One remarkable singularity of this chapel is, its being raised upon a crypt, the floor of which is nearly upon a level with the surrounding ground. The entrance is immediately under the west window.

The entrance to the chapel is by a staircase which winds within the buttress at the N. E. corner; it had a communication

from the hall mentioned in the extract, by a passage which is now nearly destroyed; and the hall, which is upon a level with the floor of the chapel, is converted into a residence for a canon of the cathedral.

The floor of the chapel is Mosaic, and, with the exception of the almost total destruction of the colouring, is in a very perfect condition. Some of the parts under the N. and S. walls and at the altar, have escaped the fate of the rest, and retain sufficient of the original to justify the colouring of the drawing of it, accompanying this account [a].

The ceiling of the chapel was stone groined; the groins are broken off near the capitals of the columns which supported them, to suffer an elevation of the pitch of the roof now existing, the projecting eaves of which conceal what was formerly a parapet. The walls, as may be seen in the section, were ornamented in the second compartment with a double niche, richly decorated with small columns, pinnacles, crockets, &c. In the lower niche the wall was perforated for a small window; the upper has a supported pedestal on which was placed some figure.

The third and fourth compartments have long pointed windows, each separated into two lights by a mullion; the tracery is still very perfect.

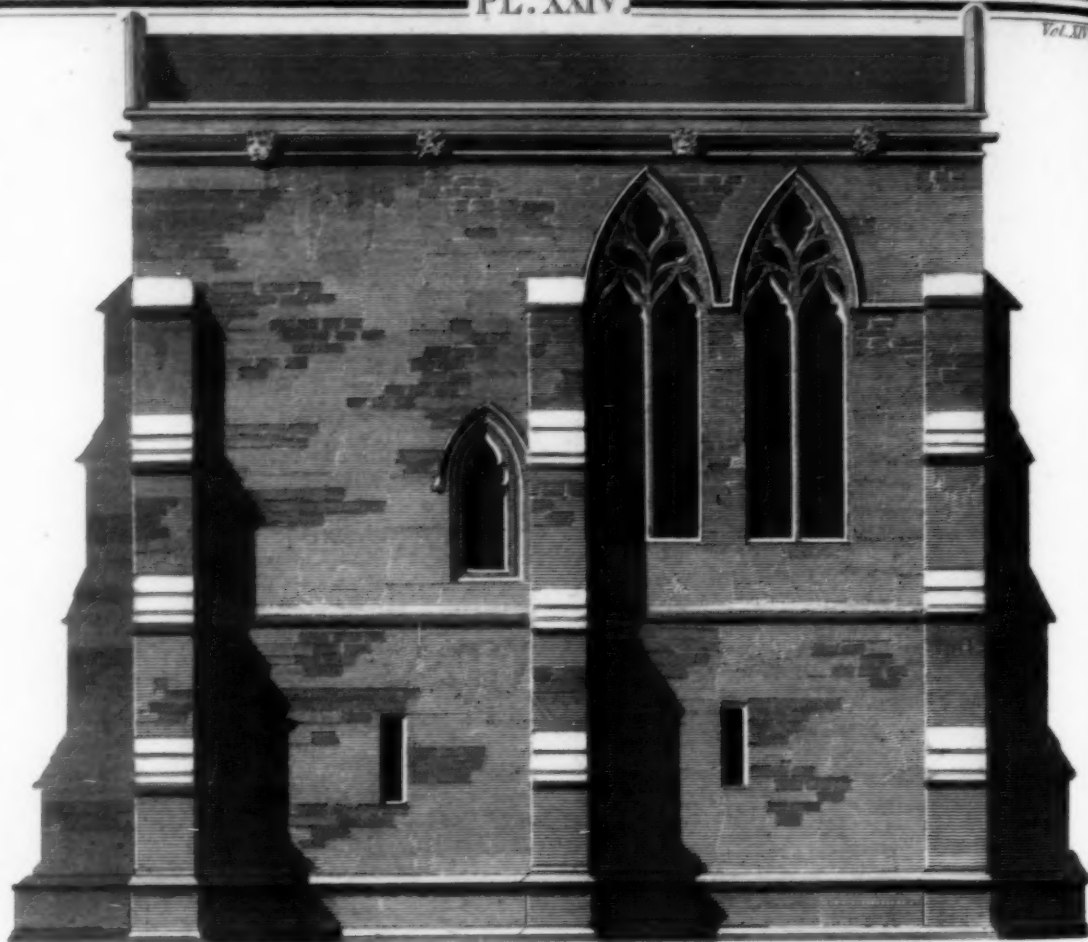
Besides these four compartments, there is a sort of recess at the east end, in which is the east window; the recess is made by angular walls ornamented with double niches. The east window is divided into five lights, the mullions the same as the north and south; the tracery in the head is very beautiful and nearly perfect. The crypt has nothing remarkable in it, being merely a plain groined ceiling, supported by plain columns, and lighted by lancet windows.

The chapel stands in a garden belonging to one of the prebendal

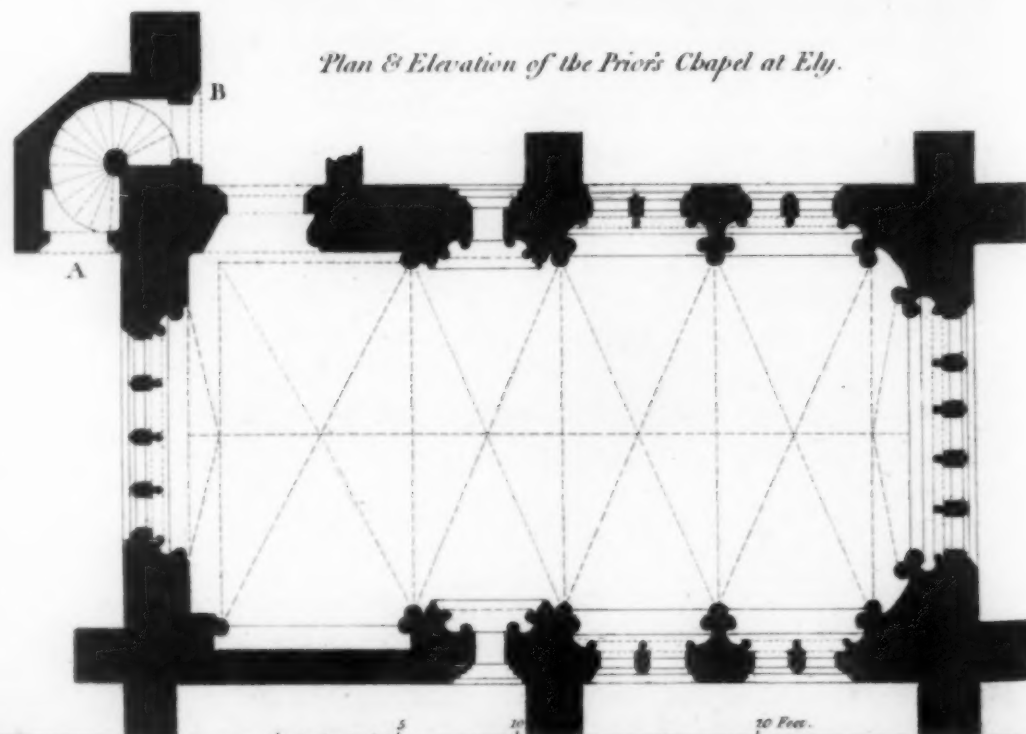
[a] Pl. XXVIII.



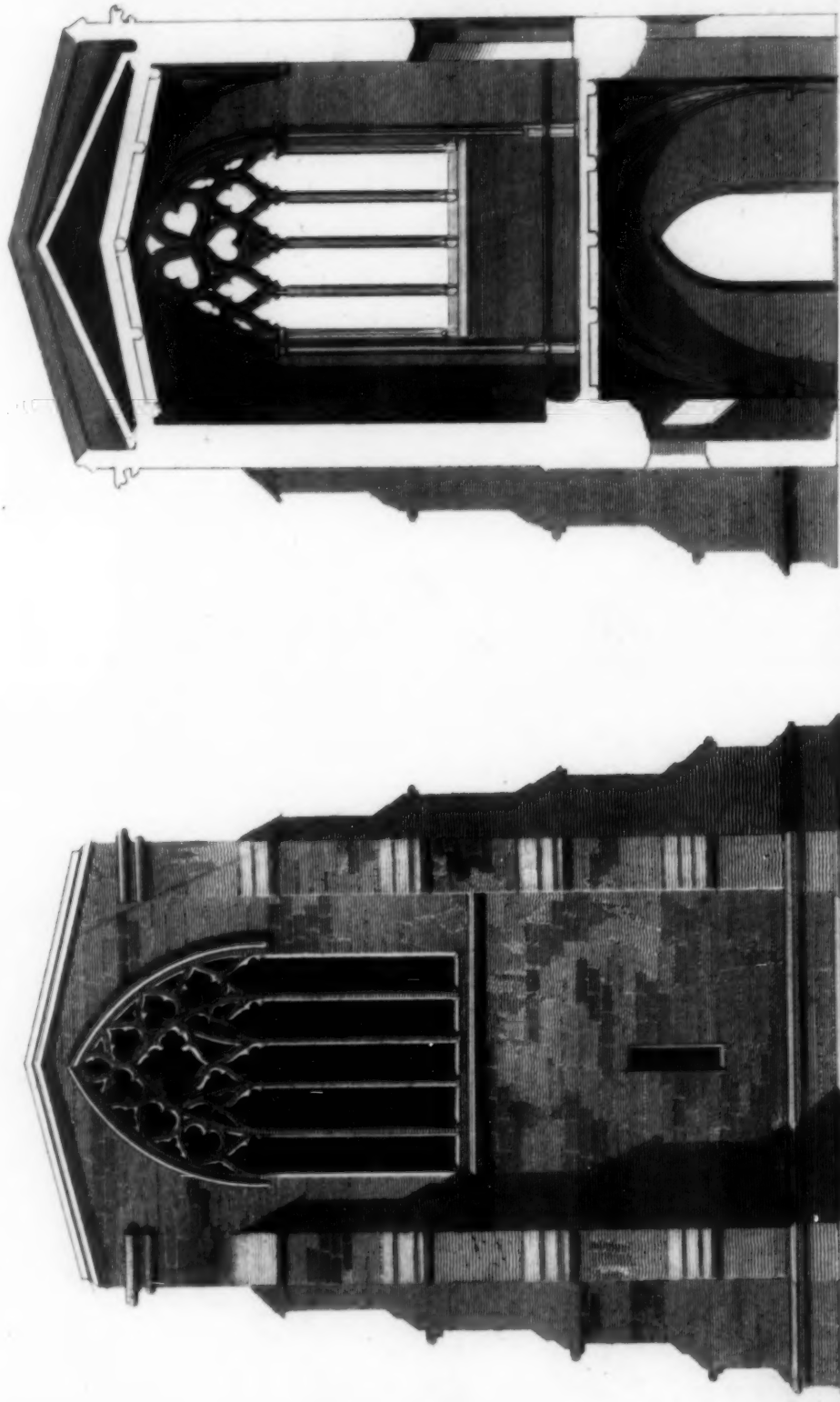




*Plan & Elevation of the Prior's Chapel at Ely.*













W. Williams, Junr. F.A.S. del.

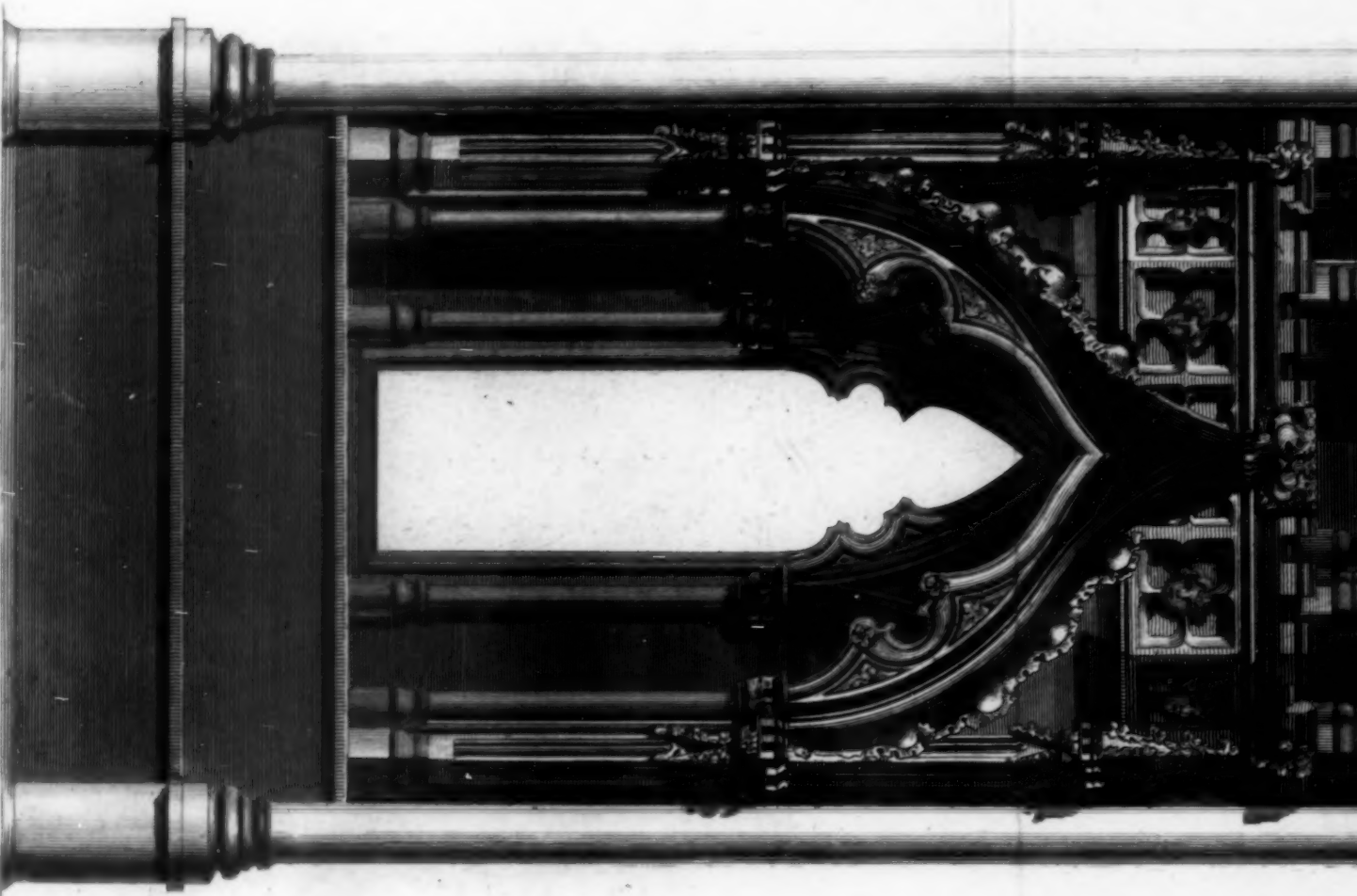
*Longitudinal Section of the Prior's*



20 Feet.

J. B. 1803.

*Prior's Chapel at Ely.*

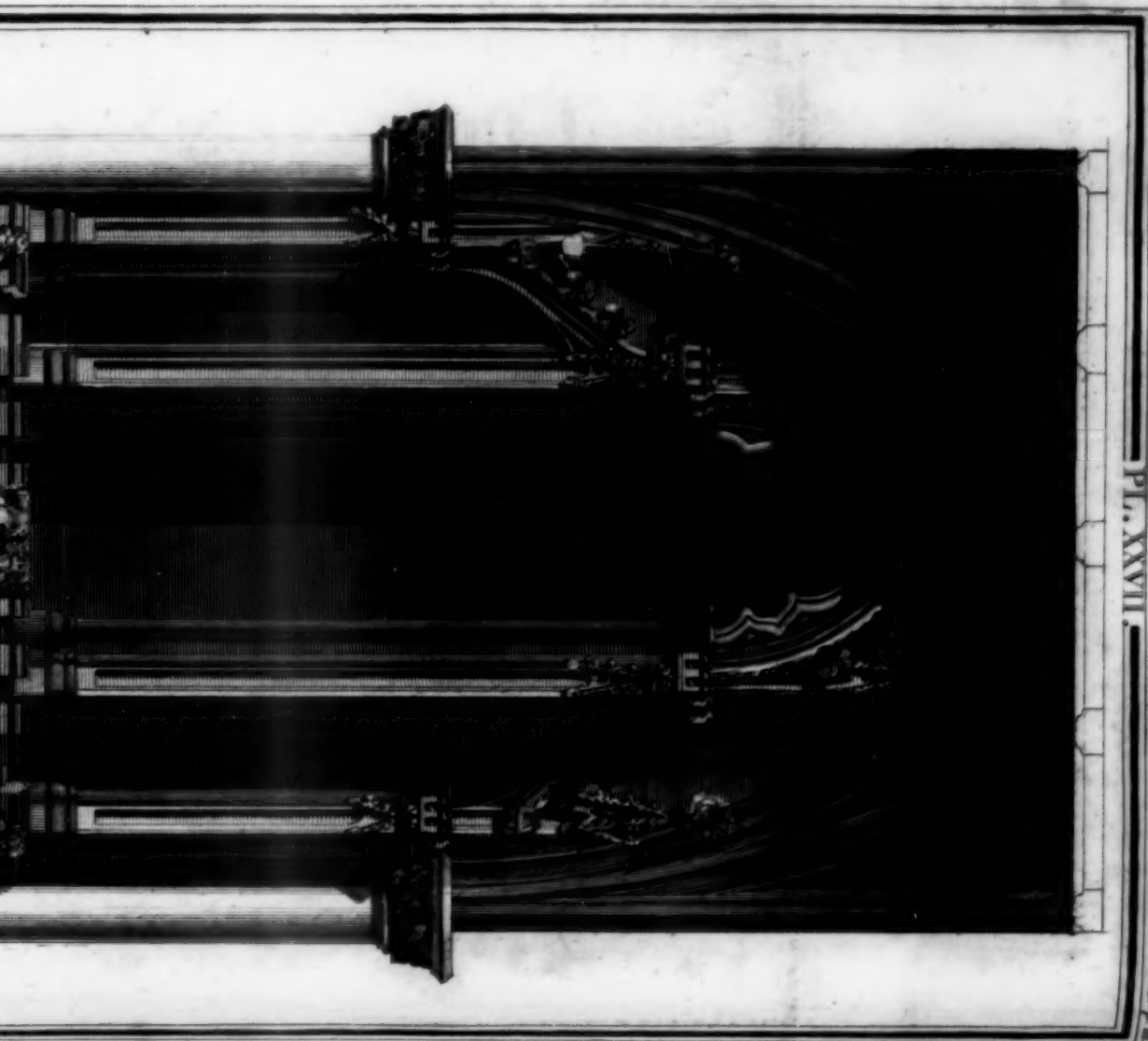


W. B. Wood, Jan. 7, A.D. 1851

Published by the Society of Friends of London, at 4, Great St. Martin's Lane.

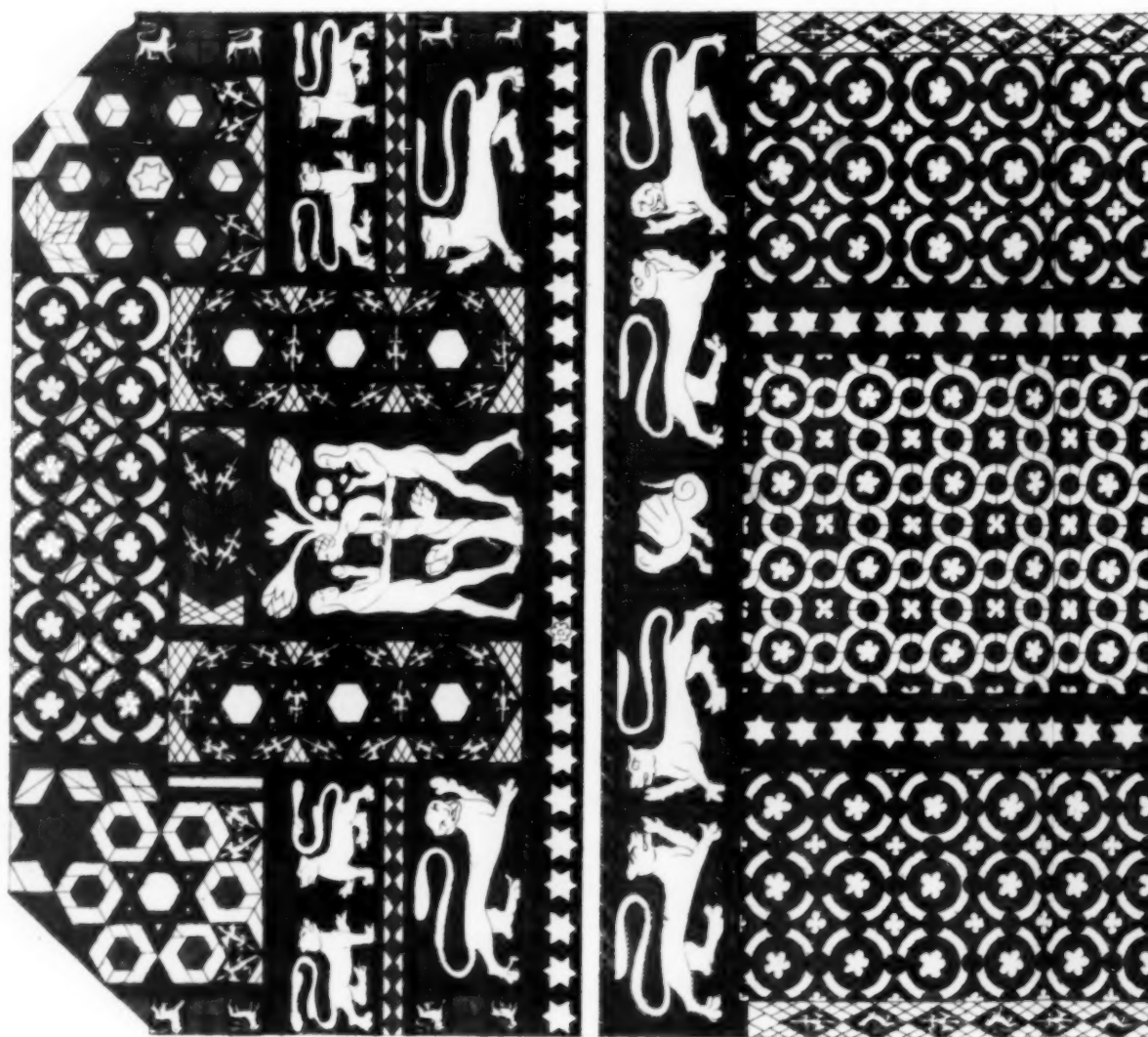
J. B. Wood, engraver.





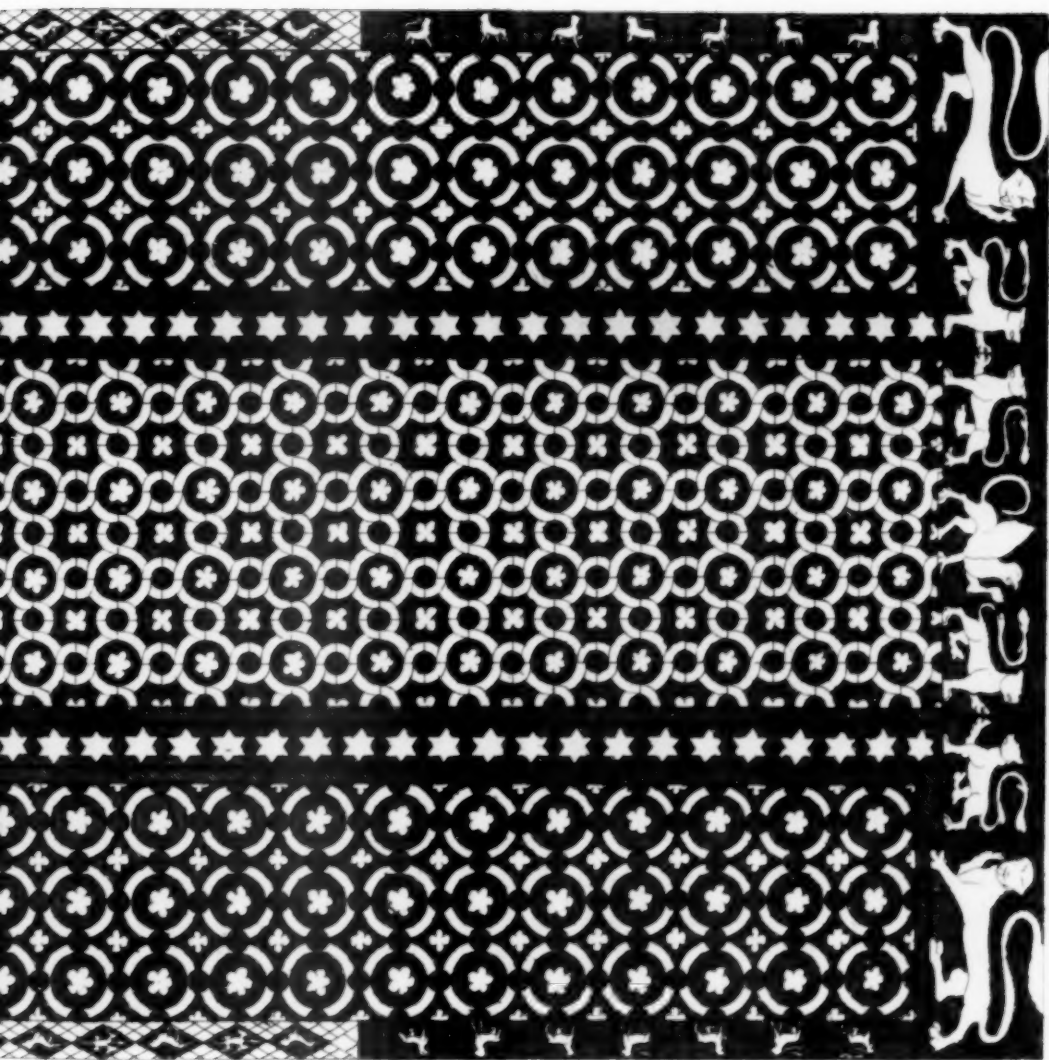
PL. XXVII.

PLATE XXVII.



St. Wulstan, San'F.A.S. del'

*The Mosaic Pavement of the Priory*



*L. B. 100. 100p*

*the Prior's Chapel at Ely.*

*Published by the Society of Antiquaries in London. 33<sup>d</sup> April 1863.*





houses, and almost entirely surrounded by a wall, which, with the circumstance of its being inhabited, has made it very little known and visited by antiquaries. A drawing of the Mosaic at the altar has, however, been given in the *Archæologia*, Vol. X. with an account of Mosaic pavements, communicated by *Richard Gaugh, Esq.*

*Explanation of the Plates.*

Pl. XXIV. Plan and elevation of the chapel.

A. The entrance from without.

B. The communication from the prior's hall. The dotted lines shew the groins of the ceiling: the pitch of the roof is determined from the elevation of the east end.

Pl. XXV. The elevation of the east end and the transverse section of the chapel with the crypt: as the latter is formed by a repetition of the same arches as shewn here, no other section of it was deemed necessary.

Pl. XXVI. The longitudinal section of the chapel.

A. The recess at the east end, the groins of which are carried much higher than those of the ceiling; the same occurs at the west end, though not carried so high. The floor dividing the height is in the direction of the dotted line from *a* to *b*.

*c, c, c,* The sections of the mullions forming the tracery in the east window.

Pl. XXVII. The second compartment on a larger scale. The capitals of the columns forming this compartment are destroyed, and those which appear in the drawing occur in some other.

Pl. XXVIII. The Mosaic pavement with the original colours, as nearly as could be ascertained from the least injured of the parts retaining it: the arrangement at the N. E. and S. E. corners is different as well as the colouring. The light division is a stone-facing

facing of the first altar-step, the breadth of which is from *a* to *b*. The lions heads and the figures composed of circles are made by indented marks: the figures in the *double triangles* are made in the same manner; the intersecting triangles are made by parallelograms and triangles.

Pl. XXIX. Detached pieces on a larger scale.

Fig. 1. The section of the window mouldings, which are alike throughout the chapel; the lighter shade is the window jamb.

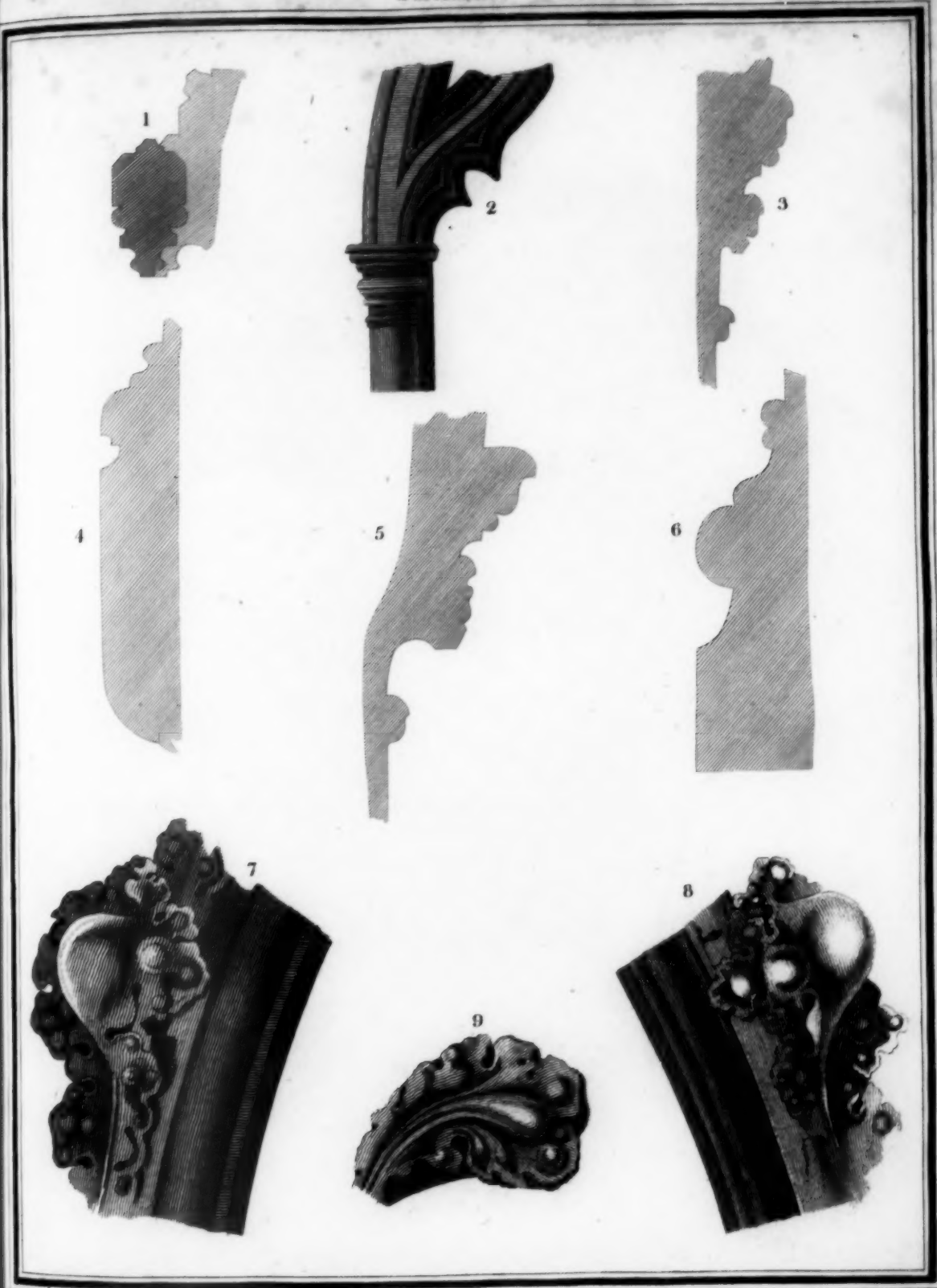
Fig. 2. Part of the mullion with the tracery.

Fig. 3. and 4. Capital and base of the columns forming the mullions.

Fig. 5. and 6. Capital and base of the columns forming the compartments.

Fig. 7. and 8. Two of the crockets of the lower niche in drawing N° 4.

Fig. 9. One of the crockets of the angular niche N. E.

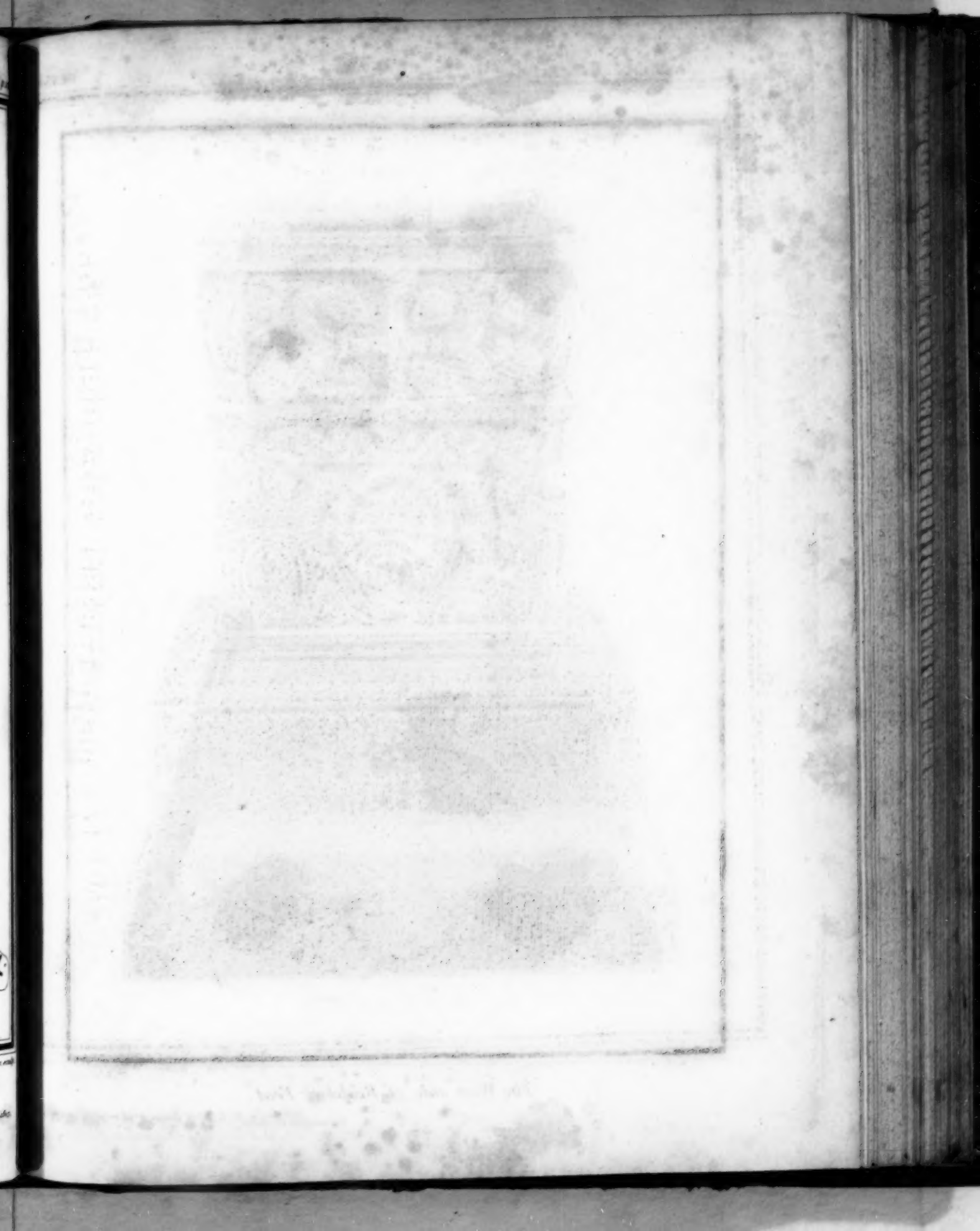


W. Wilkins Jun. F.A.S. del.

J. Barrie sculp.





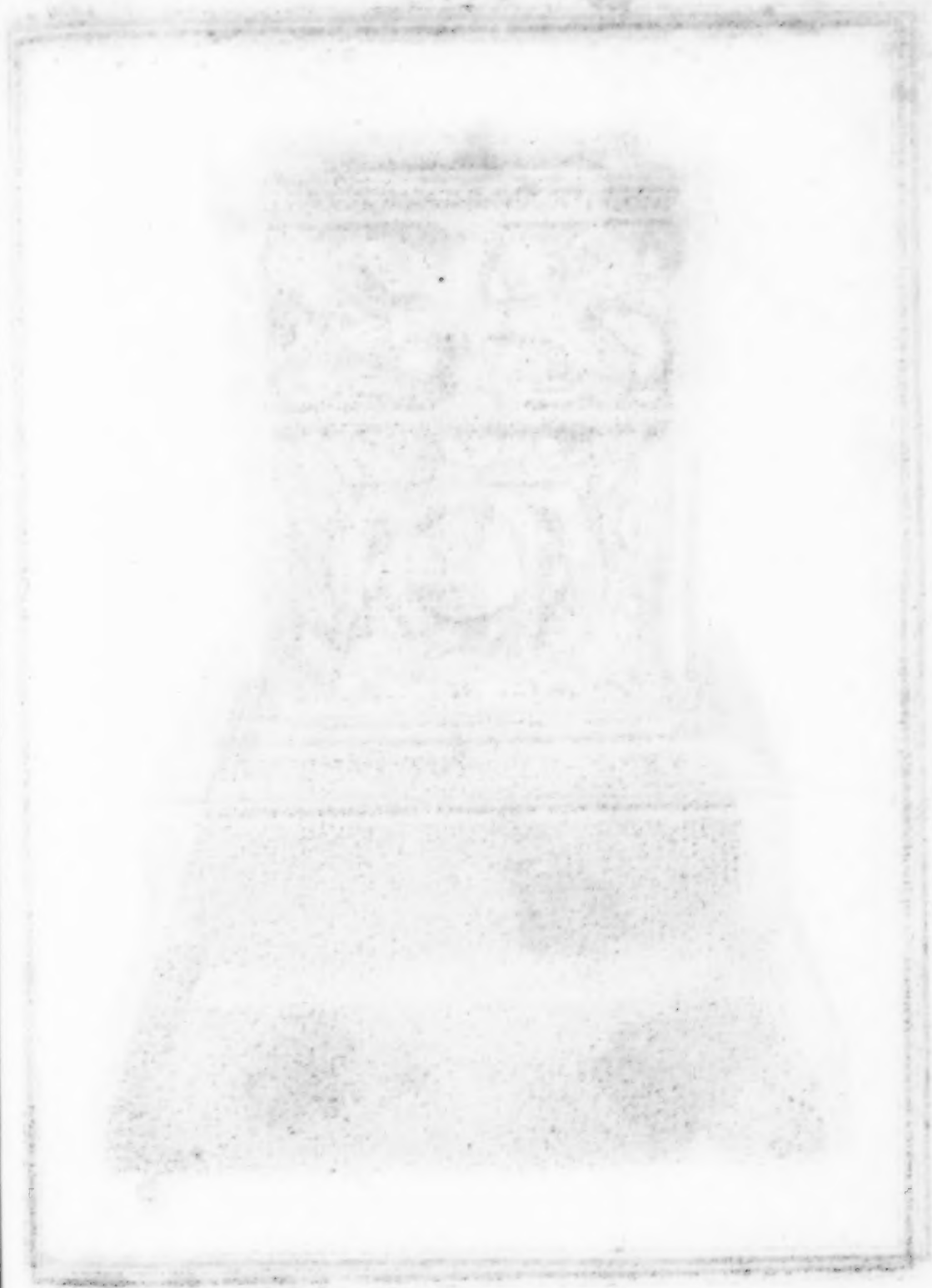




*The West side of Bridekirk Font.*

*J. P. Baskin sculp*

*Published by the Society of Antiquaries of London; 25<sup>th</sup> April, 1851.*





*The North side of Bridekirk Font.*

*J. F. Bazin sculp.*







J. D. B. sculp.

*The East side of Bridekirk Font.*

**XVIII. Observations on Bridekirk Font and on the Runic Column at Bewcastle, in Cumberland, by Henry Howard, Esq. in a Letter to George Nayler, Esq. York Herald, F. A. S.**

Read May 14, 1801.

MY DEAR SIR,

**T**HE Society of Antiquaries have honoured a communication of mine, respecting the tomb of Alfred, in a manner far beyond its deserts. This, however, encourages me to venture to offer to them, through your friendly hands, some details relative to the two celebrated Runic monuments in this county, the Font at Bridekirk, and the Obelisk at Bewcastle.

Several drawings have been given, and much has been written on both these subjects. I shall content myself with relating the state in which I found them.

*Bridekirk Font.*—With drawings of the several sides of this Font [a], taken by an ingenious artist of the neighbourhood, I send you the inscription, copied with minute attention by myself. I hope Professor Thorkelin, or some member of the Royal Society at Copenhagen, well versed in the Runic language and character, may be induced to favour us with its interpretation.

I had examined this monument some years ago, and the letters then appeared to me very distinct; but the Rev. Mr. Hervey, the present vicar of Bridekirk, to whose assistance I am much indebted, has lately, by washing the whole with soap and water, cleared it of the moss and dirt which remained attached to it.

[a] See Plates XXX, XXXI, XXXII, XXXIII.

This most ancient Font, if tradition speaks truth, was removed from Pap castle, a Roman station in the neighbourhood, which continued a place of importance for some ages, till Waltheof, lord of Allerdale, removed his residence from hence to Cockermouth castle, which he probably built out of its ruins. It is formed of the common red free-stone of the country, and covered with a white cement or varnish. From the most prominent parts of the sculpture (in alto relievo) the cement is worn off, and much of the remainder is still incruited with green moss or lichen; but the scroll on which the inscription is engraved (intaglio) being sunk, and safe from friction, is preserved entire, and is nearly as perfect and as smooth as a coat of cement could make a free-stone appear at this day. In one place only there is a letter triflingly chipped, which shews the red stone; and with this exception, which does not interfere with the shape of the letter, the inscription is as perfect and as distinct as it could have been the day when it came from the workman's hand. The inaccuracy and difference observable in the copies formerly given, must, I conclude, be owing to the moss or lichen with which it may have been covered: at this moment the only difference of opinion that can arise, is, whether some of the marks in the stone were originally intended for stops, which the cement has filled up, or whether they were only inequalities on the surface of the stone itself. On the whole, excepting at the top of the north side, the Font is in the highest preservation. To take the inscription accurately, I cut slips of the breadth of the scroll, and took the impression, a few letters at a time, by rubbing the paper placed on it with a piece of ivory; and you will see by these slips which I send, that we obtained an exact *fac simile* of every trifling line, I may even say, of every pore on the surface. Having done this in detail, we repeated the same operation with a piece of paper the whole length of the inscription, to obtain the exact form and place of every letter and

point;



point; and then proceeded with the most minute investigation of every letter, to mark out and finish the whole [b]. This paper, with the drawings of the Font, I shall request you to present from me to the Society. The preceding narrative, and what follows, even should you think them worth the reading by way of illustration, are not certainly of weight sufficient to be left in the hands of the Secretary.

It may be expected that, in compliance with general usage, I should to this inscription add some conjecture respecting its meaning. This I will found on the interpretation given by bishop Nicholson, assuming its plausibility as granted. He deems it a Saxo-Runic inscription, and reads it as follows: *Er Ekard han men egrogten & to dis men red wer Taner men brogten*: which he interprets, *Here Ekard was converted, and to this man's example were Danish men brought* [c]: but the difficulty is to find out who Ekard was. By joining the two first words of the inscription, which have no appearance of being separate, I think it possible that this Font may commemorate the following fact:—In Torfæus' history of Norway, and in the extracts from Snorro, published in the late Mr. Johnstone's *Antiquitates Celto-Scandicæ*, we read that Erick, the son of Harald Harfagre, king of Norway, (whose name in the Scandinavian, and our own historians, is written, Eirik, Eirekr, Eiriki, Eriker, Heriker, Hrærekr, Yric, and in other ways) having been expelled the throne of Norway, which he had assumed after Harald's death, by Haco his brother, sailed from that country with all his friends, to seek his fortune and an establishment elsewhere; and, in the piratical and predatory spirit of his countrymen, about the year 939, after

[b] A reduced copy of this is given in Pl. XXX. fig. 2.

[c] Some remarks on this subject, by bishop Lyttelton, will be found in the second volume of *Archæologia*, p. 131.

having landed in the Orkneys, plundered the coasts of Scotland, and proceeded committing the same depredations in the northern parts of England. He was there met by ambassadors from Athelstan, who, stating the king's former friendship with Erick's father, offered him the feudatory kingdom of Northumberland (then reckoned a fifth part of England), on the same conditions it had lately been held by Guthrum, whom Alfred had established over the Northumbrian Danes. Erick accepted the proposals, namely, that he should defend the country against the northern invaders, and previously, with his followers, (a condition very usual in those times) embrace the Christian religion. The name in the inscription, the chief with the uplifted sword, and the messenger arriving in haste, in an expostulating posture, may give a colouring to the conjecture that this Font was made for the ceremony. The female deploring figure may possibly represent the dread of devastation, or the outrages he had already committed, and which Athelstan's ambassador was to engage Erick to put a stop to. That Erick reigned over the Northumberland Danes, and was afterwards expelled, is acknowledged by the English as well as the Scandinavian historians; but they do not exactly agree in the mode or time of his establishment, nor of his expulsion. As a further remark on the inscription, I will add, that the two last words before *brogten*, which are supposed to be formed of compound letters, viz. **NR: Y:** which bishop Nicholson reads *Taner men*, appear to me in the Runic more likely to be *Nor men*, the general name given to the Scandinavian invaders; and which, were it applied distinctly to Erick a Norwegian, would be more favourable to my conjecture than the reading it *Daner men*. I shall, however, without placing much reliance on these surmises, await with pleasure the interpretation with which some member may favour us, or which the Society may possibly obtain from its foreign correspondents.

To

To speak of the drawings before I dismiss this part of my subject, I think them very accurate, and could only have wished to make them perfect representations, that the principal figure with the sword in his hand, [Pl. XXXII.] had a more manly and dignified appearance.

*Runic Column at Bewcastle.*—Of this celebrated monument I have seen several engravings, none of them accurate; but I understand that Mr. de Cardonnel has published a faithful delineation; which, however, I have not had an opportunity of seeing. I send you the vestiges of the inscriptions, the result of two days employment on the spot.

The Runic Column, or Obelisk, stands a few feet from the church, within the precincts of an extensive Roman station, guarded by a double vallum. In one angle of this enclosure, a strong oblong building called Bueth Castle was raised at a later period, probably, from the form of the stones, out of the ruins of the Roman fort. The builder availed himself of the ancient foss for two sides of his castle, and cut off the connexion with the remainder by a new foss. There is no account of this castle, which is situated in the wildest part of the borders, having been inhabited since the reign of Henry the second. The Obelisk is from the hand of a better artist than the Font at Bridekirk. It is quadrangular, of one entire grey free stone, inserted in a larger blue stone, which serves as its base. The greater base is 22 inches, diminishing to 21; the lesser 16 inches, and 12 only at the top: the shaft 14 feet high. To this a cross appears to have been added, the socket of which is observable. It is unfortunate that the side of the Column containing two figures and the principal inscription, faces to the west, from which quarter the wind and rain are most frequent. The lower figure seems to have been mutilated by accident or intent; but the remainder appears to have suffered only by exposure to the weather. Some parts of  
I the

the inscription [d], probably owing to the stone being there softer, have been more affected than the rest. The third, fourth, and fifth lines, are the most perfect. Towards the lower part scarce any thing is to be made out. On the whole, indeed, little more than the vestiges of this inscription remain; the perpendicular parts of the letters are discernible, and have probably been deepened by the rain, but the horizontal and other parts, are nearly obliterated. In taking the inscription I followed the same plan as at Bridekirk, working the paper in with the finger, and afterwards following the finger at the edges of every part of the letters with the pencil, so that, in the paper I send, you have all that can be either seen or felt of this inscription.

The north inscription of one line only [e], being completely sheltered by the church, has suffered very little injury from time; and, I must say, that the difference observable in the engravings given to the public, must have arisen from want of attention and exactness.

On the south side there is a fillet like that to the north [f], but a few letters only can be made out, the rest are chipped off or worn away.

I request you, my dear Sir, to present to the Society the original tracery of these inscriptions taken by me on the spot.

I have the honour to remain,

Your faithful humble servant,

Corby Castle, Carlisle,  
April 16, 1801.

HENRY HOWARD.

[d] See Pl. XXXIV. fig. 2.

[e] Ibid. fig. 3.

[f] Ibid. fig. 1.



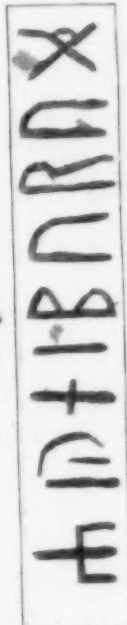
Fig. 2.



Fig. 1.



Fig. 3.



*Inscriptions on the Runic Column at Bewcastle.*

*J. Basire sculp.*



**XIX. *Remarks on the Military History of Bristol in the Seventeenth Century, with a Sketch of the Outworks,* by Edmund Turnor, Esq. F. R. S. and F. S. A.**

Read June 11 and 18, 1801.

**T**HE great importance of Bristol, as the second city in the kingdom,—its situation commanding at once the rich county of Somerset, and the chief entrance into Wales, rendered the conquest of it of the utmost consequence to both king and parliament, whose spirits, during their unhappy contests, were alternately elated or depressed as either party succeeded in the siege, or failed in the defence of the town. But the great extension of commerce, and the consequent increase of population, have so much enlarged the circuit of Bristol, that what was only an inconsiderable suburb in the time of Charles the first, is now become a new town, extending over, and in a great measure defacing, the lines of fortification which formed the outworks of the city. An attempt, however, to preserve some idea of the remaining military vestiges, as exhibited by letters patent under the great seal of England, and sign manual of CHARLES THE FIRST, conferring the office of treasurer of the garrison on an ancestor of the author of this communication, may not be foreign to the views of the Society.

The position of the original town was well chosen for strength and security, being built on an eminence rising on both sides from the rivers Avon and Frome, thus guarded by nature against hostilities, whilst it was accessible on every side to the benefits of commercial intercourse. The castle contained within its walls

an

an area of three acres, and defended the eastern part of the town. The fortifications were very ancient, and are thus described by Leland. "There be in some parts of the town double walls, a token that it hath been augmented. Five inner gates of the old town, four in the outer walls, and two beyond the bridge. In the castle be two courts; in the outer is a great dungeon tower, made, as it is said, of stone brought out of Caen in Normandy, by the red earl of Gloucester. A pretty church and much lodging in the second area: many towers yet standing in both courts; but all tendith to ruin [a]." Towards the close of the year 1642, when the civil commotions had assumed a formidable aspect, this fortress and walls were repaired; and for further defence, the fort on Brandon hill, and that on St. Michael's hill, afterwards called the Royal Fort, were formed with lines of communication.

Whatever might have been the political bias of the place, the surrendering it into the hands of the Parliament is attributed to the intrigue of two ladies, who found means to open the gates to Col. Thomas Essex, on the 5th of December 1642; but scarce had two months elapsed before Col. Nathaniel Fiennes was appointed to succeed him. The conduct of this governor, and the execution of Yeomers and Bouchier, who were hanged for holding a correspondence with the King's friends, so exasperated the inhabitants, that the King's army, profiting by the general discontent, were encouraged to lay siege to the town on the 24th of July 1643, and a plan was concerted to seize the shipping in the harbour, which was effected on the same day. Although in the attack on the Somersetshire side, led on by the Marquis of Hartford and Prince Maurice, some of the assailants mounted the wall, yet, by the vigorous defence from within, they were driven back

[a] Leland's Itin. VII. 68.

with



with great slaughter; but on the Gloucestershire side, where Prince Rupert commanded, Colonel Washington, finding a weak place in the curtain, between Brandon Hill and Windmill Forts, out of the reach of cannon, entered, and made room for the horse to follow. Thus Prince Rupert pressed forward to Froom Gate, but with the loss of many officers and men, who were shot from the windows. An arrival so unexpected surprised the governor into an immediate capitulation. Clarendon says, "There were in the town 2500 foot, and a regiment of horse and dragoons. The line about the town was finished, yet in some places the graff was wider and deeper than in others. The castle was very well prepared, and supplied with great store of provisions to endure a siege [b]."

After public thanksgiving at Oxford for this great victory, the King went with Prince Charles and the Duke of York to fix Prince Rupert in the government of Bristol [c], and soon afterwards Letters Patent passed the great seal, appointing the military establishment there in the following words [d].

"CHARLES, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To our trustie and welbeloved s<sup>r</sup>vant Edmond Turnor, Esq. th<sup>r</sup>er of our garrisons of Bristoll, Bathe, the Towne and Castle of Berkeley, Nunney Castle, Farley Castle, and Portshall Pointe, lying and being within our severall counties of Som<sup>r</sup>sett, Gloucester, and the citie and countie of Bristoll. WHEREAS for the good and safetie of our people, we have thought fitt to place and settle sev<sup>r</sup>all garrisons in

[b] Hist. Rebellion, II. 295.

[c] Charles I. lodged in the house of Mr. Creswell, in Small Street, which is still remaining, and exhibits a variety of beautiful gothic architecture.

[d] From the Letters Patent under the great seal, penes Edm. Turnor.

our cities of Bristoll and Bathe, the Towne and Castle of Berkeley, Nunney Castle, Farley Castle, and Portshall Point, and for the well ordering, fortifying, manning, and maynteyning of the said severall garrisons, have thought it likewise fitt, by the advice of our Councell, to cause an establishm<sup>t</sup> of contribucon to be made, settled, assigned, and sett out, to and for the mayntenance of the garrisons aforesaid, and the officers and soldiers there. AS ALSO an establishm<sup>t</sup> of a constant pay and allowances to be made, issued forth, and allowed weekly to such troopes and regim<sup>ts</sup> of horse and foote, and the sevall officers and souldiers of the same, and for divers other ends and p<sup>ro</sup>poses tending to our s<sup>er</sup>vice, the mayntenance and safetie of our said garrisons in such sorte as by one schedule signed with our signe manuell, bearing the same date with theis p<sup>re</sup>sents hereunto annexed, doth and may appeare. AND WEE doe further order and assigne two hundred pounds by the weeke to be duely and constantly paid out of such moneys as shall arise and become due out of the customes, by the hand of the officer or officers of our customes, for the use and better mayntenance of our said garrisons. Now, to the end our good intencons for the safetie of our garrisons aforesaid, and all our loving subjects there, may have a good effect, by a due execucon of the said establishm<sup>t</sup> in all the partes thereof, as is intended by us, WEE reposeing espi<sup>al</sup>l trust and confidence in your abillitie, integritie, and good inclinac<sup>on</sup> to our said s<sup>er</sup>vice, have ordained, constituted, and appointed, and doe by these p<sup>re</sup>sents ordaine, constitute, and appointe you, the said Edmond Turnor, to be our Th<sup>ir</sup>er for our said garrisons of Bristoll, Bathe, the Towne and Castle of Berkeley, Nunney Castle, Farley Castle, and Portshall Pointe, giving you hereby full power to acte and p<sup>er</sup>forme whatsoever unto the place of Th<sup>ir</sup>er of our said garrisons doth and may in any sorte belong and app<sup>ro</sup>teyne. And you, the said Edmond Turnor, are to com<sup>en</sup>ce and begine to be Th<sup>ir</sup>er of our garrisons aforesaid, for the receiving, collect<sup>ing</sup>, and issuing forth

forth all the said sev<sup>all</sup> somes of money from the first of November last past. And the better to enable you, the said Edmond Turnor for the p<sup>er</sup>formance of our s<sup>er</sup>vice afore said, WEE do hereby will and require all our sheriffes, commissioners, justices of peace, maiors, bayliffes, high constables, and petit constables, and all other our officers, ministers, and other our loveinge subjects whatsoever, in our severall counties of Som<sup>er</sup>sett, Wiltes, and Gloucester, and our citie and countie of Bristol, to be aidinge and assisting to you, your sufficient deputies, collectors, or assignes, and every of you, in receiving, leavying, collecting, and gathering the contribu<sup>ti</sup>cons of the severall and respective hundreds, cities, townes, villages, and places men<sup>ti</sup>oned in the said schedule hereunto annexed. AND WEE doe hereby further com<sup>and</sup> that all high constables, and petit constables, and all other p<sup>er</sup>sons whatsoever whome these may concerne, doe yield obedience and forthwith execute all such warrants as they, or any of them, shall from tyme to tyme receive from you the said Edmond Turnor, as Tr<sup>er</sup> of our said garrisons, or any of your deputies, collectors, or assignes, authorized by you, touching or concerning the leavying and receiving all such somes of money as shall arise and growe due by way of contribu<sup>ti</sup>con, which somes of money sh<sup>al</sup> be leavied and received by them, they, the said high constables, petit constables, and all others whatsoever whome it concerned as afore said, are to bring in and convey to such places and to such p<sup>er</sup>sons and att such tymes as you, the said Edmond Turnor, your deputies, collectors, or assignes, shall appointe and direct, and hereof they nor any of them may att any tyme faile, under such paine and penaltie as shall be inflicted upon them by a councell of warre; and for defaulte of paym<sup>en</sup>t of the afore said contribu<sup>ti</sup>con, wee doe also hereby require and com<sup>and</sup> all our officers and souldiers within or belonging to our said garrisons, from tyme to tyme to give their best assistance in sending forth such parties of horse or foote as you shall think fitt and necessary for the due leavying

and collecting of the contribucons aforefaid. AND you, the faid Edmond Turnor, are from tyme to tyme to issue forth and pay out of all and every fuch fom̃e or fom̃es of money as shall be raifed and leavied, as well out of the contribucons as the customes aforefaid, to fuch p̃fons, and according to the order and forme for the paym<sup>t</sup> of the faid seṽall garrifons expreffed and fett forth in the faid establishm<sup>t</sup> hereunto annexed. And you are hereby alsoe required to demeane and behave yourfelfe in the faid place of Tr̃er, and to p̃forme and execute fuch orders and inſtrucons as you shall receive from us, bearing the fame date with theis p̃fents, and all fuch further orders and inſtrucons as you shall from tyme to tyme receive from us. AND for the execucon of our faid service, wee doe give, grant, and allowe to you, the faid Edmond Turnor, thirteene ſhilling four pence p. diem, to you for your two deputies, to each five ſhilling p. diem, to you for two clerks, to each two ſhilling ſix pence p. diem, to you for eight collectors of the contribucons, to each four ſhilling p. diem, to three keepers of the ſtores or magazines for provisions and victualls, to each three ſhillings and foure pence p. diem. And likewise wee doe hereby give allowance for books, bagg, paper, inke, pens, and all fuch other necessities as our faid service shall require; all which faid severall allowances shall be allowed unto you uppon your accompt; and for ſoe doeing this shall be your ſufficient warrant. IN WITNES whereof wee have cauſed theis our l̃res to made patent. WITNES ourfelfe att Oxford, the fourth day of December, in the twentieth yeare of our Raigne [e], p. ip̃m Regem."

WILLYS.

[e] On the 10th of February in the ſame year, Edmund Turnor, Eſq. was appointed captain of a troop of cuiraffiers, to bring in contributions to the garrifon of Briſtol. At the battle of Worceſter he was taken priſoner; and was knighted ſoon after the reſtoration. He died 1707, aged 88, and was buried at Stoke Rochford in Lincolnſhire, the place of his reſidence.

" CHARLES



## " CHARLES R.

AN ESTABLISHMENT for Bristol, comprising Bath, Berkeley Castle, Portshall Pointe, Nuny and Farley Castles dependent thereof, to comience and beginne the first of November 1644.

Three Regiments of Foote, 1200 in each Regiment, officers and all, each Regiment to bee paid accordinge to theise ensuinge particlrs, viz.

## Per Weeke.

To a Colonell .....	05 00 00	officers, to bee paid according to theire enfuinge particl <sup>rs</sup> .	
To a Lieuten <sup>t</sup> Colonell...	04 03 04	To a Colonell .....	07 00 00
To a Sarjeant Major .....	03 16 08	To a Lieuten <sup>t</sup> Colonell...	06 00 00
To a Captaine .....	02 10 00	To a Serjeant Major .....	05 10 00
To a Lieuten <sup>t</sup> .....	01 08 00	To a Captaine .....	05 00 00
To an Ensigne .....	00 18 00	To a Lieuten <sup>t</sup> .....	03 00 00
To a Gentleman of Armes..	00 08 00	To a Coronet .....	02 05 00
To a Corporall .....	00 05 00	To a Quartermaster .....	01 10 00
To a Drume Major .....	00 08 00	To a Corporall .....	01 01 00
To a Drum <sup>r</sup> .....	00 05 00	To a Trumpeter .....	00 17 06
To a Quartermaster .....	01 00 00	To a Chirurgeon .....	00 17 06
To a Chaplaine .....	01 00 00	To a Chaplaine .....	01 08 00
To a Provost Marshall .....	01 00 00	To a Trooper .....	00 10 00
To a Chirurgeon .....	02 00 00	After which rate one regiment of horse theire pay amount- eth weekly to .....	352 02 00
To a Carriage master .....	00 18 00	His Highnes troope of horse, theire pay weekly .....	120 17 00
To a com <sup>on</sup> Souldier .....	00 03 06		
After which rate three regi- ments of foote theire pay amounteth weekly to...	833 17 00		
A regiment of seaven troopes of horse, consistinge of 60 horse to each troope, officers and all, and his Highnes troope of horse, consisting of 200 besides		The chiefe officers of the sev <sup>all</sup> garrisons to bee paid weekly as followeth, viz. The Governour, the Treasurer to supply his charges.	

The

The Lieutenant Governour .	21 00 00	The Governour of Nunny	
The Deputy Governour....	10 00 00	Castle .....	05 00 00
The Major .....	05 00 00	The Governour of Fagley	
The Commissary Gen <sup>l</sup> or		Castle .....	05 00 00
Must <sup>r</sup> Master.....	03 10 00	The Treasurer .....	04 13 04
The Quartermaster Gen <sup>l</sup> ..	02 06 08	To him for Eight Collectors	11 04 00
The Engineer .....	02 06 08	To him for Two Deputyes..	03 10 00
The Petardier or Engineer for		To him for Two Clarkes...	01 15 00
Fireworks .....	05 00 00	To him for Three Keepers of	
The Provost marshall .....	02 06 08	the Magazine of Victuals	03 10 00
The Keeper of the Stores...	01 00 00		
The Proviant M <sup>r</sup> .....	01 00 00	To the Gunners and other inferior	
The Governour of Bathe ...	07 00 00	officers as followeth, viz.	
The Governour of Berkeley.	07 00 00	Master Gunner.....	02 06 08
The Governour of Portshall			
Pointe .....	05 00 00		

Waterfort, Ordinance	John Greenfield, M <sup>r</sup> Gunner .....	00 17 06
7.	Richard Abbot, Mate .....	00 14 00
	To Three Gunners, each 10 <sup>th</sup> .....	01 10 00
Brandon Hill Fort,	Francis Pitt, M <sup>r</sup> Gunner .....	00 17 06
Ordinance	Han. Goffe, Mate .....	00 14 00
6.	To Two Gunners, each 10 <sup>th</sup> .....	01 00 00
Greate Forte,	John Skinner, M <sup>r</sup> Gunner .....	00 17 06
Ordinance	John Sherland, Mate .....	00 14 00
22.	To Six Gunners, each 10 <sup>th</sup> .....	03 00 00
	Com <sup>ss</sup> ary of Victuals.....	01 10 00
Redoute, Ordinance	Walter Daniell, M <sup>r</sup> Gunner .....	00 17 06
7.	John Gilburte, Mate .....	00 14 00
	To Two Gunners, each 10 <sup>th</sup> .....	01 00 00
Prior Hill,	Joseph Tucker, M <sup>r</sup> Gunner .....	00 17 06
Ordinance	Will <sup>m</sup> Howlett, Mate.....	00 14 00
13.	To Three Gunners, each 10 <sup>th</sup> .....	01 10 00
Lafford Gate,	John Simonds, M <sup>r</sup> Gunner .....	00 17 06
Ordinance	John Jones, Mate.....	00 14 00
7.	To Six Gunners, each 10 <sup>th</sup> .....	03 00 00
	Temple,	

Temple,	James Fuller, M <sup>r</sup> Gunner .....	00	17	06
Ordinance	John Scott, Mate .....	00	14	00
14.	To Five Gunners, each 10 <sup>th</sup> .....	02	10	00
Redcliffe,	John Sterrey, M <sup>r</sup> Gunner .....	00	17	06
Ordinance	Richard Hamans, Mate.....	00	14	00
15.	To Four Gunners, each 10 <sup>th</sup> .....	02	00	00
Castle and Newgate,	John Robert, M <sup>r</sup> Gunner .....	00	17	06
Ordinance	John Warden, Mate .....	00	14	00
16.	To Eleaven Gunners, each 10 <sup>th</sup> .....	05	10	00
	Comissary of Victualls .....	01	10	00
Froome Gate, and				
Pithay Gate,	William Purser.....	00	14	00
Ordinance	William Crookedbank.....	00	14	00
2.				

For making of Armes and Am-  
municon ..... 350  
For finishinge the Workes ..... 219  
Which is to be raised upon the  
Assignacons following, viz.  
Out of the Hundreds of Som'set  
hereunto annexed, rated weekly  
att may yield ..... 850  
Out of the Hundreds of Wil'tes  
hereunto annexed, rated weekly  
att may yield ..... 500  
Out of the Hundred of Gloucester,  
being the whole Division of  
Berkeley, rated weekly at  
but may yield ..... 300  
Out of Bristol, hereunto annexed,  
rated weekly at ..... 150  
Out of the Customes ..... 200

The Hundreds of Som'sets, beinge the  
East Division to bee established for the  
severall garrisons aforesaid.  
Bartcliffe cum Bedminster  
Portbury  
Brent cum Wreinton  
Bempston  
Winterstoke  
12 hides cum Glaston  
Welsford cum Burgo  
Whitston  
Chew  
Chewton  
Keynesham  
Bathford cum Burgo  
Hainxton cum Claverton  
Wilbey cum lib'tate Hofethorne  
Froome cum lib'tat  
Almerston cum lib'tat  
Catfash  
Norton Ferryes  
Brewton cum Burgo

The

The Hundreds of Gloucester, being the whole Division of Berkeley, to be established for the garrisons aforesaid.  
 Berkeley Hundred  
 Crumbaldash Hundred

Langley cum Swinshed Hundred  
 Thornebury Hundred  
 Henbury Hundred  
 Puckle Church Hundred  
 Barton R's Hundred."

BY this establishment the treasurer had full power to demand such force as he might judge necessary to compel the payment of contribution to the garrison, subject only to his Majesty's directions: thus the commission was held independent of any intermediate authority.

The sums which were payable in each county appear already in the schedule; the only particulars which the author of this communication is possessed of, are as follows.

" Hundred of Radcliffe [f] cum Bedminster payeth £.200 per month.

Long Ashdon	-	-	40	0	0
Bedminster	-	-	40	0	0
Barron	-	-	20	0	0
Batcombe and Rigilberry			20	0	0
Backwell	-	-	33	6	8
Chelby	-	-	6	13	4
Winford	-	-	40	0	0
			<hr/> £.200 0 0		

" Portbury Hundred [f].

Wraxall and Foyland	-	-	25	0	0
Naylsie	-	-	18	15	0
Broxton	-	-	6	5	0
Walton	-	-	7	2	4
Portbury	-	-	31	0	6
Abbots Leigh	-	-	16	10	8
St. George's	-	-	16	17	0
			<hr/> £.121 10 6"		

[f] MS. penes Edm. Turnor.

It



It does not appear from the annals of Bristol, that any thing particular occurred there during the government of Prince Rupert, which lasted little more than two years; for, in September 1645, the parliament army, under the command of Fairfax, approached the city. Col. Weldon sat down with his brigade at Pile Hill (near Pile Street) within musket-shot of the walls on the south side. Fairfax took his quarters at Stapleton, on the north. Lawford's Gate, where there was a double work, was taken possession of by Colonels Mountague and Pickering; who, being seconded by Major Desborough's horse, advanced to the city walls, where they became masters of the gate against the castle. Sir Hardress Waller, with his and Fairfax's regiments, entered between Lawford's Gate and the Avon, and joined the rest of the brigade. Prior's hill fort, being exceeding high, was attacked with great disadvantage by Colonel Rainsborough, who fought near three hours, but could not enter, until Col. Hammond, with Major-General Skippon's regiment, having forced the line towards the From, came up within side the works, and stormed Prior's hill fort on the part which was inward; by which means they took possession of that fort. Thus the line from Prior's hill fort to the Avon was in the possession of the assailants [g]. The Royal fort, which had the reputation of strength, lay open to Brandon hill fort, which, if taken, would, from its height, have commanded the whole plain within the Royal fort; added to which there was a total deprivation of water. These considerations, together with the raging of the plague in the city, which had reduced the establishment from 3600 to 2800 effective men, and a scanty provision of powder in the magazines, induced Prince Rupert, contrary to all expectation, to surrender the city to Fairfax [h]. The king, buoyed up by the fullest as-

[g] Sprigge's *Anglia Rediviva*, p. 113.

[h] Prince Rupert's declaration and narrative, as quoted by Barret.

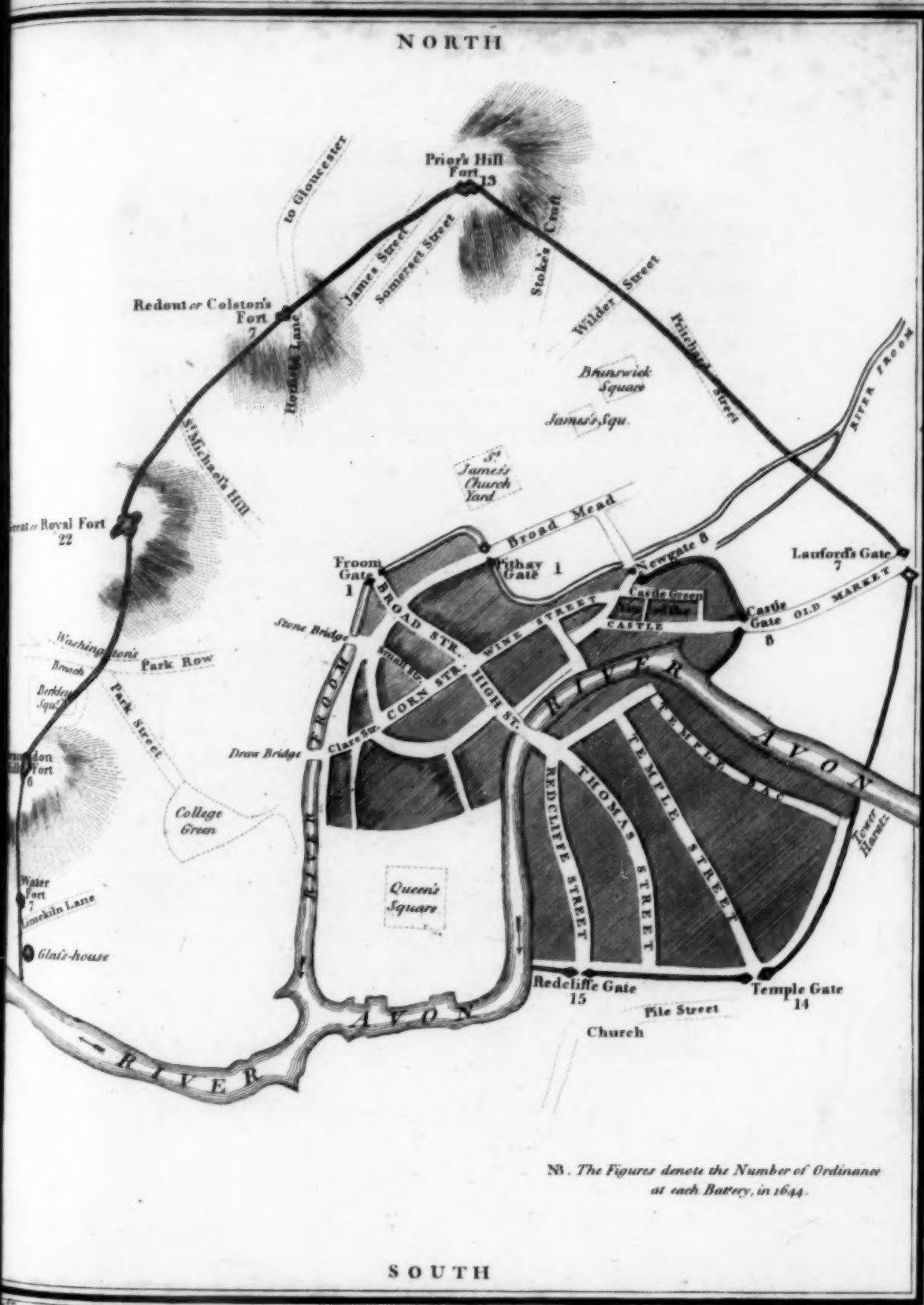
surance from the Prince, that he could defend the place four months, was forming schemes and collecting forces for its relief, when the fatal news arrived. Full of indignation, his Majesty revoked all Prince Rupert's commissions, and directed him to leave the kingdom!

*Description of the Sketch of the Outworks*[i], accompanying this Paper.

The Outworks, beginning from the Water fort above the Glass-house in Limekiln Lane, are plainly discernible up to Brandon hill fort, and thence to the south-east corner of Berkley Square. From thence the line continued by the west end of Park Street (the precise spot where Washington made his breach) to the Royal fort, now the seat of Thomas Tindale, Esq. From thence to Mr. Carden's garden, near the Mountague tavern, where remains of the redout, or Colston's fort, are yet visible; and so on to Prior's hill fort, near the north ends of St. James's Place, and Somerset Street; then by Stoke's Croft gate across the river From to Lawford's gate, and so to the Avon opposite Tower Harraz, from whence the wall is visible by Temple and Redcliffe gates to the Avon again. Prince Rupert states this line to have been four miles in circumference, the graff not exceeding seven feet wide, nor five feet deep. The works from Prior's hill fort to Lawford's gate, not five feet high; and the highest work of the Royal fort not quite twelve feet [k]. The city, within the walls, is distinguished by being shaded; and the gates and forts, with the number of ordnance provided by the establishment, are specified in the plan. The new town extends beyond the line of the outworks, and those streets only are described which intersect that line,

[i] Pl. XXXIV.

[k] Declaration and narrative, ut supra.



NB. The Figures denote the Number of Ordinance  
at each Battery, in 1644.

Sketch of the Outworks of Bristol in 1644.

Published by the Society of Antiquaries of London: 25 April 1863.

Turner, E.A.J. del. 1860.

J. Davis sculp.





*Short notices respecting the Garrisons subordinate to Bristol in 1644.*

BATH was garrisoned in the early part of the civil wars for Charles I. and 7000*l.* was expended on its fortifications; but it soon became one of the principal posts of the parliamentary forces. Sir William Waller lay here a considerable time with his whole army: but after the battle of Roundway down in 1643, the king's troops retook possession of this garrison without difficulty. It was then included in the Bristol establishment; but was given up by Sir Thomas Brydges in July 1643, previous to the surrender of Bristol [1].

Berkley Town and Castle in Gloucestershire, the chief strength of which consisted in the outworks and church, was delivered up to the parliamentary forces by the gallant Sir Charles Lucas, the 25th of September 1645, after a vigorous defence of nine days [m].

Nunney Castle, three miles S. W. of From in Somersetshire, had in it a large magazine; but was taken by the parliamentary army after a siege of two days, and burnt, to prevent the possibility of its future service to the king, Sept. 8, 1645 [n].

Farley Castle, Somersetshire, surrendered to the parliamentary army, Sept. 15, 1645 [o].

Portshall, or Portthead Point, in Somersetshire, a fortification commanding the King's road in the Bristol Channel, surrendered to the parliamentary army on the 28th of August 1645, after six days resistance; and thus the communication with the channel, by water, was cut off, previous to the siege of Bristol.

[1] Collinson's Somersetshire, I. 30. [m] Anglia Rediviva, ut supra.

[n] Collinson, II. 217. [o] Anglia Rediviva, ut supra.

XX. *Explanation of an unpublished Phœnician Coin,*  
*by Stephen Weston, B. D. F. R. S. and F. A. S.*  
*in a Letter to the Rt. Hon. the Earl of Leicester,*  
*President.*

*To the Earl of Leicester, President of the Society of Antiquaries, &c.*

Read June 18, 1801.

MY LORD,

**I** PRESUME to offer to your Lordship and the Society, an attempt to explain an unpublished coin, which has a head of Hercules on one side, and a club behind the head; and on the other a sea-horse, with three Phœnician letters under the horse, an aleph, a nun, and a thau, making together the word *anath*. When I say that this coin has not been published, or commented on, I mean that I have not found it in any of the principal books on the subject of this species of coins. I have been told indeed of its being in *this* cabinet and in *that*, but never have been able to learn that any explanation of the letters has been any where given. There are so many places to which Hercules belongs, and so many of which the sea-horse might have been an appropriate symbol, that were it not for the inscription, it would only be in our power to say, This is the type of a Tyrian coin, without being able to fix the exact place where it was struck. But, although we are in possession of certain characters [a] (that make a word in the Hebrew and Arabic languages) called Phœnician, Punick, and Siculo-

[a] See the Coin, Plate X. fig. 2.

Punick; yet that word of itself, as it will be seen, by no means points out the place we expect to find, or informs us at all of the time; without both of which a coin is never perfectly understood, nor completely accounted for. Here then we are at a stand, and must inquire what is the meaning of the letters; since it is possible they may contain the name of a place, or at least the description of one. The word *anath* [b], or *hanath*, with a strong guttural accent, written commonly with an *ain*, though often commuted for an *aleph*, signifies *commoratio*, *habitaculum*, *domicilium*, as in *Joshua xix. 13*, where it is contracted from *yaneth* into *yath*, and means *habitaculum*, *scilicet principis*. This description, then, would suit any fixed abode on immoveable foundations, any *rupem immotam*, as Tyre is said to have been, and one as well as another, that had maintained its position for a great length of time against the winds and waves, and had been renowned for its worship of Hercules, and famous for its ships and its navigation. It is true, indeed; that these two last things belonged peculiarly [c], though not exclusively, to Tyre; since in other places [d] in the Mediterranean, there is no doubt but that the temple and the club of the god may be found, and the art of sailing shewn to have flourished at a period suitable to the time required; for example, at the period when Major Rennell [e] tells us in his last most excellent work, "That Tyre, with Sidon and Aradus, furnished *triremes* for the naval armament of Xerxes, and Tyre alone twice the quota of Egypt." But in the present case I deem it unnecessary to enter upon any of these proofs, or even to go at all into the history

[b] ענת a radice Arab. غني commoratus est ex quo contrahitur עת sicut ex ענת fit עת.

[c] Marsham Chronicon. Vide Simonis Onomast. p. 246.

[d] Vide Rasche de Hercule Gaditano.

[e] Geography of Herodotus.

of the city of Tyre, to which I appropriate this coin, farther than to say, that Tyre was, though not the first [f], yet one of the most ancient cities of Phœnicia, founded on the continent 240 years before the temple of Solomon, in the days of Gideon, prior to the destruction of Troy; and afterwards transferred to a neighbouring island, by the advice of Hercules, or, according to Nonnus, the Sun[g], in a dream to the inhabitants of Old Tyre. In order to commemorate this admonition from heaven, the Tyrians built a temple to their tutelary god Hercules, and made it an asylum to all those who should fly to it for refuge. This accounts for the head and the club on the right side of the coin, and the sea-horse on the reverse. The word *anath* means that New Tyre was a residence fixed on a rock, on immoveable foundations, in the language of Nonnus, ἀκινήτοις θεμέλοις [h].

It could hardly be expected that the Society would acquiesce in this explanation unless it had some more solid support than the most probable conjecture could give it. Now this support is no less than the concurrence of the historian of Alexander, Arrian, who tells us, as he is quoted by Stephanus Byzantinus [i], that Tyre was called Ἀναθα, though perhaps neither Stephanus nor Arrian knew why; they have however mentioned the fact, which explains the inscription on the coin in question, and shows the place to which it belongs, and probably, that it is prior to both the æras of Tyre, that is, to the æra of Seleucus, and its own municipal æra. I shall make but one remark more. It appears by no means incredible to me that Tyre should be called by a name descriptive of its station on a rock, when we consider its peculiar history and the change that took place in its position, from

[f] Marsham Chron. p. 304. Barthelemy Acad. Inscrip. contra Marsham.

[g] Hercules Tyrius idem cum Sole Nonni Dionys. l. xl. p. 689.

[h] Nonnus, lib. xl. p. 688, ed. 1569.

[i] Voce ΤΥΡΟΣ. Ἀρριανὸς δὲ τὰ Ἀναθα ΤΥΡΟΝ καλεῖ.

which



which it was under the necessity of moving, in order to procure a more stable and fixed habitation; but if this be not thought a sufficient reason, let me add the practice of the Phœnician colonists, who, when they migrated from one place to another, called their new place by some name explanatory of the cause of their migration; for instance, Malta was peopled originally from Phœnicia, and became, as Diodorus [k] Siculus informs us, a refuge to the traders of that country; this the name well explains [l], which means Καταφυγή, or refuge, in the language of the refugees.

I have the honour, my Lord,

to remain, your Lordship's

obedient humble Servant,

No. 16, *Edward st. Portman sq.*

June 11, 1801.

S. WESTON.

N. B. Behind the horse are three globuli, signifying the golden apples of the Hesperides, or the three heads of Geryon, which Hercules cut off.

[k] Diod. Sic. lib. 4to. "Εστὶ δὲ ἡ πόλις."

[l] מלט a quo Melita Edugium. Refugium.

which it was under the necessity of moving, in order to procure

a more stable and fixed habitation; but it this be not thought a

XXI. *Account of antient Sculptures and Inscriptions,*

*in the Abbey Church of Romsey, in a Letter from*

*John Latham, M. D. F. R. S. and F. A. S. to Sir*

*Henry Charles Englefield, Bart. F. R. S. and*

*V. P. A. S.*

Read June 25, 1801.

DEAR SIR,

**A**MONG many other curious labours of our forefathers to be seen in our old Abbey Church of Romsey, I had long noticed some singular irregularities, appearing somewhat like groupes of figures, on the capitals of two of the pillars at the east end of the north and south aisles; but, from their having been in a great measure obliterated by successive coats of white-wash bestowed upon them from time to time, under the idea, no doubt, of beautifying, no conjecture whatever could be formed of what they were meant to represent, until some little time since I came to the resolution of having them thoroughly cleaned for that purpose. This being done, I was not a little rejoiced to find that the figures on both were in tolerable preservation, sufficiently so as to allow of their being traced on paper, whereby I am enabled to send you a *fac simile* of them in their proper size and situation. I have also made drawings of both on a small scale on one piece of paper [a], whereby the whole may be seen at one view, for the purpose of your laying them before the Antiquarian Society, should you judge them to be worth their attention. I cannot say that it is in my power to point out for certainty any part of history they

[a] Pl. XXXVI.

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are



*Ancient Sculptures in the Abbey Church of Ramsey.*

*J. B. Bury.*

*Published by the Society of Antiquaries of London; 25<sup>th</sup> April 1851.*





are meant to elucidate, much less what they allude to in that of our Abbey Church, the commemoration of the foundation of which I should suppose they were meant to represent. We are told, that the founder of our Abbey of Romsey was Edward the Elder, probably at the end of the ninth century, or not much later; we are likewise informed that King Edgar placed the nuns therein; and tradition says, that the first named monarch, with his son Alfred, and daughter Eadburga, were all deposited therein. In respect to the sculptures themselves, it is necessary to observe that they are in bass-relief: that on the northern pillar contains four human figures, besides two birds, a horse, and several mutilated bodies, &c. the whole representing a field of battle. The two middle, or principal figures, are crowned personages in actual combat; one of them has the other by the beard, the last endeavouring to push off the first with his hand: in the second arm of each is a sword in the act of striking, but the weapons of both seemingly restrained from the intended purpose by a man on each side appearing to be winged, having the forehead with the hair clipped close; whether meant for a religious, or an allegorical genius, cannot precisely be determined. All the figures in this piece without exception have the garments striped, and the covering of the legs in the royal personage on the right hand is striped also. To the right at bottom is a horse saddled, fleeing from the field, and in each corner above, a bird of prey well loaded with spoils: that on the right has a man's head in the beak; a hand in one claw, and a head and another hand in the other; besides which are other parts of bodies, heads, legs, and swords, in various places. I must not omit that in the left winged man, a chain or series of beads, or what appears like them, hangs obliquely from the waist downwards.

The second pillar, corresponding with the former towards the south, represents a more peaceable scene. In the middle stands a

crowned personage clothed in a loose robe or mantle; one hand only is seen, which is stretched out, and holds on the palm of it what appears more like a steeple of the extinguisher shape, than any thing else I can liken it to. On the left is a crowned man sitting, in a mantle, bare legged, supporting one side of an angular label; the other side held by a standing figure exactly habited like one of the winged men on the other pillar; the left hand of this man is supporting the elbow of his right, which has hold of the side of the label, the letters of which I take clearly to mean, ROBERT ME fec'. On the right hand of the capital is another label supported by two figures sitting, clothed in mantles, and bare legged; the heads covered with close caps. The legend on this second label appears to me ROBERT TVTE CONSVLE+DS. Within this label is a large grotesque head, full faced, the mouth wide open, shewing the teeth and tongue, and eyes full and staring; in short, a very ugly and disgusting figure; whether this may be meant for any person in particular, can scarcely be conjectured; if so, the sculptor could not mean to flatter any one by such a portrait, therefore it may rather be supposed that he placed it there out of mere caprice, to fill up the vacant space. I ought not to omit that, probably, some time or other, these pillars have borne their share of green branches, such as we see to this day the churches in general ornamented with at Christmas and Easter; for in the joints of the stone above the figures were found several small holes large enough to admit of a goose quill, and in two places the remains of such twigs or branches, two inches long, were actually found sticking. Some pains must have been taken to place these small boughs in their holes, as the parts appropriated to them are at least 17 feet from the ground.

There is reason to suppose that this church has undergone several alterations since its foundation, but clearly so in respect to some of the places of entrance thereto. Two of the principal ones correspond

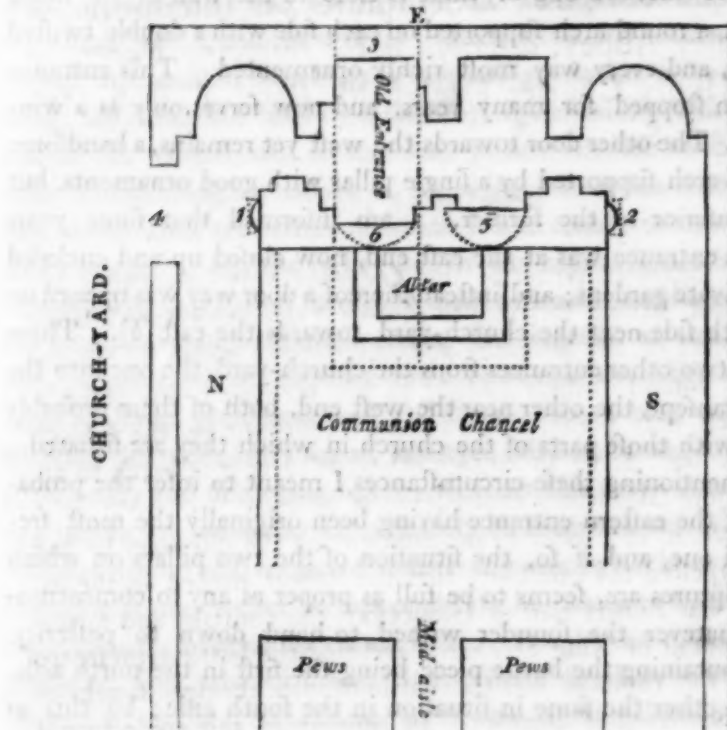
respond with the back of the Abbey House, which is yet habitable and in good condition; and were on the south side of the west end; the more eastward one of these is close to the wall of the south transept, a round arch supported on each side with a double twisted column, and every way most richly ornamented. This entrance has been stopped for many years, and now serves only as a window[a]. The other door towards the west yet remains, a handsome pointed arch supported by a single pillar with good ornaments, but much inferior to the former. I am informed that some years since an entrance was at the east end, now closed up and enclosed with private gardens; and instead thereof a door way was opened on the north side next the church-yard towards the east [b]. There are also two other entrances from the church-yard, the one into the north transept, the other near the west end, both of them probably coeval with those parts of the church in which they are situated.

By mentioning these circumstances I meant to infer the probability of the eastern entrance having been originally the most frequented one, and if so, the situation of the two pillars on which the sculptures are, seems to be full as proper as any to commemorate whatever the founder wished to hand down to posterity. That containing the battle piece being the first in the north aisle, and the other the same in situation in the south aisle; be this as it may, the sculptures themselves merit consideration: and it is to be hoped that some of our learned brethren will endeavour to illustrate this matter, in which they cannot fail to interest the public in general, and throw some light on this antient and curious structure. I remain, Dear Sir,

*Romsey,* Your most obedient humble servant,  
*April 23, 1801.* JOHN LATHAM.

[a] See a plan of this part of the church in the next page.

[b] Made certainly since 1727, as in *Buck's Views* this very door is represented as a window.



1. Place of the Pillar, with the carved capital on the North Side.
2. Do. on the South.
3. An antient entrance.
4. An entrance of more modern date.
- 5, 6. Two handsome and large round arches, with zig-zag ornaments, supposed to be the way of entrance into the chancel formerly, but now blocked up, and hid by the back of the screen of the altar.



**XXII. Observations on the Sculptures and Inscriptions in  
Romsley Abbey, described in the foregoing Paper, by  
Sir Henry Charles Englefield, Bart. F. R. S. and  
V. P. A. S.**

Read June 25, 1801.

**T**HE ingenious writer of the foregoing very interesting account, having forbore to give in it any conjecture relative to the subject of the sculpture and inscriptions which he has described, I cannot forbear adding to his memoir a few observations which may perhaps throw some little light on the subject, and will at least serve to engage others of deeper research to attempt a more satisfactory explanation of them.

Dr. Latham, in a letter to me announcing the discovery he had made, suggested the possibility that the Robert named in the inscriptions was Robert Earl of Gloucester, the constant and formidable opponent of King Stephen; and that the battle represented on one of the capitals, was the battle of Stockbridge, fought in the neighbourhood of Romsley. In support of this conjecture it may be observed, that in Sandford's Genealogical History, Robert Earl of Gloucester and his son are styled Consuls of Gloucester, a very singular title; and the word *Consule* appears on one of the capitals, though it is not certain in what sense.

On the other hand it is to be noticed, that, at the battle of Stockbridge, Robert was made prisoner by the forces of Stephen, and would hardly have recorded his own misfortune; and moreover, the sculpture would very inaccurately represent that combat, as Robert never was a king, and Stephen was not present at the battle, being himself then prisoner to Robert's adherents. The daughter

of

of Stephen was also about this time Abbess of Romsey, and it is not likely that Robert would be a benefactor to that very abbey, or be permitted to record his exploits in the face of the daughter of his capital enemy.

The style of the architecture of this part of the building is also purely Norman or Saxon, a mode almost out of use in the reign of Stephen. It may be observed that the western part of the church, which was begun upon a very noble plan and suddenly discontinued, never afterwards to be resumed, is exactly in the style of the age of Stephen.

Another event occurs in our history to which it is not impossible that the sculpture and inscriptions in question may have a reference, and to the date of which the style of the building will much more nearly answer.

Robert, the eldest son of William the Conqueror, fought and unhorsed his father, whom he only recognised at the moment when he was about to slay him. Struck with remorse, he relinquished his victory, and remounted his father and king on his own horse.

The arrest of the son's hand by this fortunate recognition, might not unaptly have been figured by the interposition of angels: and the son, as duke, might wear a crown not unlike his father's. But this event happened in France, and Robert was but little in England after that time, until he was brought thither as a captive by his brother Henry, to languish blind and wretched in Cardiff castle: nor can I find any trace of his having been in any way connected with Romsey. If any event prior to the conquest could be found in which the name of Robert appeared, I should be inclined to ascribe the whole to such a period; as the work is extremely rude, and the architecture of that part of the church has every mark of very high antiquity.

June 22, 1801. H. C. ENGLEFIELD.

**XXIII. Observations on some of the Tombs in the Abbey Church at Tewkesbury, by Samuel Lysons, Esq.**

**F. R. S. Director.**

Read November 26, 1801.

**T**HERE are few of our churches which contain a greater number of ancient tombs, or such as are more likely to be interesting to an antiquary, both on account of the richness of their decorations, and eminence of the persons to whose memory they have been erected, than the abbey church of Tewkesbury. Many of them have been so erroneously described in the printed accounts of that church, and so frequently assigned to wrong persons, that I flatter myself an attempt to ascertain them, will not prove unacceptable to this Society; especially as frequent opportunities of examining them leisurely, and of seeing several of them opened, have given me some advantages over those who have only been enabled to form their opinions from a more hasty view.

The first which I shall notice is the magnificent tomb which stands on the north side of the high altar, containing the figures of a knight and his lady in white marble; he is represented in plated armour with a gorget of mail and a round helmet, having a lion at his feet, and under his head a helmet with a griffin's head for the crest. The lady has a dog at her feet, and appears in the square head-dress so commonly seen on tombs erected in the reign of king Edward the Third. Over the figures is a very rich Gothic canopy of stone, consisting of four tiers of open arches gradually diminishing

minishing to the top. This tomb has, by Sir Robert Atkyns in his History of Gloucestershire, by Willis in his View of the Mitred Abbeys, and by the tradition of the place, been ascribed to the unfortunate George duke of Clarence, brother of king Edward the Fourth, and Isabel his duchess, who were buried at Tewkesbury in a vault behind the high altar, he in the year 1477, and she in 1476; though neither the architectural decorations of the tomb, nor the dresses of the figures, in any respect correspond with those used in the latter part of the fifteenth century, but exactly resemble those of the reign of Edward the Third [a].

Mr. Gough, in his valuable work on Sepulchral Monuments, after giving a particular description of this fine tomb, says, that "Mr. Carter cleaning the figure of the man in 1789, in order to make a drawing of it, discovered on the tabard, quarterly azure and gules, a bend sable between two frets or; which being the arms of Despenser, Mr. Brooke assigned it to Thomas Despenser earl of Gloucester, beheaded by the mob at Bristol 1400, for being concerned in a conspiracy against Henry the Fourth at Windsor [b]." Sandford seems also to have observed these arms; for, after describing them, he says, "they were carved in stone on two several tombs in Tewkesbury abbey [c]." I do not know on what ground this tomb was ascribed to Thomas le Despenser; all that I have been able to find respecting the place of his interment is in Dugdale's Monasticon, Vol. I. p. 157, where it is said that he was buried in the midst of the quire at Tewkesbury, under a lamp which burned before the host; a situation by

[a] There is a pretty accurate engraving of this tomb, and another of the two figures, by Wale, in 1745, the plates of which formerly belonged to Smart Lethieulier, Esq. and are now in the possession of Edward Hulfe, Esq. F. A. S.

[b] Sepulchral Monuments, Vol. II. p. 236.

[c] Genealogical History, p. 140.



no means answering to that of the tomb now under consideration: and indeed it appears from a variety of authorities that this splendid monument was not erected to the memory of Thomas le Despenser, but of Hugh le Despenser eldest son of Hugh le Despenser the younger; and his wife Elizabeth, daughter of William de Montacute, earl of Salisbury. He died the 8th of Feb. 23 Edw. 3d; and she, the 20th of June, 33 Edw. 3d. Leland, in his Itinerary, Vol. VI. f. 87, gives the following extract, *ex libello de antiquitate Theokesbiriensis monasterii*. "Hugo le Despenser tertius, et secundi filius obiit sine herede ex uxore Elisabeth, filia comitis Sarum sexto id. Febr. A. D. 1348. Sepultus est apud Theokesbyry juxta summum altare in dextera parte." And afterwards, speaking of the wife, he says, "Sepulta est juxta Hugonem maritum apud Theokesbury."

The spot where this Hugh le Despenser the third, and his wife, are here said to have been buried, corresponds exactly with the situation of the monument in question; the dresses also agree with the fashion of their time; and the rich canopy over the tomb very much resembles another over that of Sir Guy de Bryan, who married this lady after the death of her husband Hugh. This monument of Hugh le Despenser and his lady is still more clearly pointed out in the history of the founders of the church of Tewkesbury, printed by Sir Robert Atkyns in his History of Gloucestershire, though this part of the history seems to have been overlooked by him when he came to describe the monuments in that church. The passage runs thus, "The lady Elizabeth le Despenser died at Aftley in Hampshire, in the year 1359; she was the daughter of William de Montacute, earl of Salisbury, and had for her first husband Guido de Brien, a knight; and quitting her husband Hugh le Despenser the Third, she chose rather to be buried by that noble person her first husband, in a stately tomb, with their images carved in white marble."

The tomb in question is undoubtedly here meant, though there is an error in the account of the husbands of this Elizabeth; for her first husband was Giles de Baddlesmere, and Sir Guy de Brian was the last. Willis, in his *View of the Mitred Abbeyes*, has been misled by this passage, and has described the tomb of Sir Guy de Brian, on which is only a single figure, as "a goodly tomb of the lord O'Brian and his lady."

In the plan of Tewkesbury Abbey, given in the second volume of Stevens's *Supplement to Dugdale's Monasticon*, the tomb, on the right hand of the high altar, is called the tomb of Sir Hugh Spenser the son.

This Hugh le Despenser, (the third of that name,) was taken into favour by king Edward the Third, and employed in many military expeditions during his reign; in several of which he acquired great credit. He was summoned to parliament from the twelfth to the twenty-second year of that monarch, inclusive; and died seized of very extensive possessions, among which was the manor of Tewkesbury.

The tomb of Sir Guy de Brian, who married the widow of this Hugh le Despenser, and died in 1391, is situated near that above mentioned, and has also a canopy of four tiers of open arches. This tomb is particularly described in the first part of the *Sepulchral Monuments*, p. 151, 152. It is engraved in Pl. LIII. of that work, and was also engraved by Wale at the same time as the tomb of Hugh le Despenser.

Sir Guy de Brian appears to have been a person of considerable consequence, and much in favour with king Edward the Third, by whom he is said to have been knighted just before the battle of Cressy. He was summoned to parliament from the 25th to the 50th year of that king, and from the first to the twelfth year of Richard the Second. Among the Records in the Tower are two grants from king Edward the Third to Sir Guy; the one,

of an annuity of 200 marks for service performed as his standard bearer; the other, of the person of a French prisoner. The former runs thus, "Rex concessit Guidoni de Bryan ducent' marc' " per ann' pro vita eo quod prudenter deferebat vexillum regis in " quodam conflictu apud Calesiam." Pat' 35 Edw.III. p. 1. m. 11. The other thus, " Rex concessit Guidoni de Bryan Johannem " dom. de Neville Gallicum prisonarium suum et in personam " ejusdem Guidonis transtulit totum jus suum." Pat. 45 Edw. III. p. 2. m. 17. Sir Guy was seised of the manor Tewkesbury in right of his wife, and settled certain rents in Bristol on the sacrist of Tewkesbury Abbey, to say masses for the souls of himself and his wife.

I trust it will not here be thought irrelevant to the subject under consideration, if I should notice those very curious figures of knights in armour, preserved in the stained glass of two windows of the choir of this church, since some of them will serve in a great measure, to determine the age of this part of the building. They are eight in number, and are represented standing under very rich Gothic canopies, each nearly filling one of the principal compartments of the window; some are in mail, others in plated armour, and all of them have arms on their surcoats. The upper and smaller compartments of these windows are filled with scrolls of vine branches on a brilliant red ground, disposed in the most elegant taste.

These figures have been explained by a valuable and much lamented member of this Society, the late Somerset Herald, who assigns the figure bearing on his surcoat, azure a lion rampant guardant Or, to Robert Fitz-Hamon the founder of the monastery; that bearing gules three fests Or, to Robert earl of Gloucester, natural son of Henry the First. The four figures with the arms of Clare, Or three chevronels gules, he supposes to have been intended for three Gilberts de Clare, successively earls of Gloucester, and Richard de Clare earl of Gloucester.

As to the remaining two figures, I cannot by any means agree with Mr. Brooke in his explanation, though no one has a higher opinion than myself of the great acuteness and extensive knowledge he possessed in every thing relating to subjects of this kind. He supposes the figure in the North window, with the arms of le Despenser on his surcoat, to have been designed for Thomas le Despenser above mentioned, who was killed in the year 1400; yet as every part of these windows appears to have been executed at the same time as the figures, and to have been coeval with the elegant Gothic ornaments of the choir, engrafted on the massive Norman columns of the original fabric; and since the style of architecture, as well as the decorations of the windows above noticed, are such as prevailed in the early part of the fourteenth century, and there being only one figure with the Despenser arms, I think we may venture to conclude that this figure must have been intended for Hugh le Despenser the younger, the favourite of king Edward the Second, the rich and powerful patron of this monastery, and a very likely person to have bestowed great cost in the decoration of its church. The remaining figure is thus described by Mr. Brooke. "This effigy having no arms on the tabard, but only diaper work gules and or, can only be appropriated by conjecture, and is very likely to have been designed for Ralph de Monthermer, who married Joan de Acon, relict of Gilbert de Clare, earl of Gloucester, daughter of Edward the First; and who, on that account, was earl of Gloucester during the minority of Gilbert his son-in-law. This person is said by our historians, to have been servant to earl Gilbert, his lady's first husband; which low origin may probably have occasioned his being represented in this place differently from the others [b]." It appears, however, that this Ralph de Monthermer, whatever might have been

[b] Carter's Antient Sculpture and Painting, Vol. II. p. 32, 33.

his





Fig. 1.



Fig. 2.



Fig. 4.

Fig. 3.

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his condition before his marriage, did actually bear arms. Sir Edward Bylshe, Clarencieux king at arms, in his notes on Upton, p. 63. gives his seal, on one side of which he is represented on horseback in his coat of mail and surcoat; his shield and the caparison of his horse are charged with an eagle (his arms being Or, an eagle displayed) and upon his horse's head and his helmet are placed the like eagle. It seems pretty clear, therefore, that the figure in question could not be Ralph de Monthermer, as the surcoat is certainly not charged with his arms: it is not, however, without an armorial device; being gules bezantie or semée with bezants [c]; a very common mode of decorating surcoats, when the armorial device was such as would admit of being so employed. In one of the windows at the east end of the choir is also a coat of arms gules ten besants, which were those of the family of Zouch: it is therefore probable that this figure was designed for one of that family. William le Zouch of Mortimer, who married Eleanor the widow of the last mentioned Hugh le Despenser, was seised of the manor of Tewkesbury, in right of his wife, during the minority of her son Hugh le Despenser the third, from 1328 to 1335, when he died, and was buried in the middle of our Lady's chapel at Tewkesbury [d].

To

[c] See Pl. XXXVII. fig. 1.

[d] In the Parliament holden the fourth year of king Edward the Third, "William le Zouch of Mortimer, and Elinor his wife, prayed to be restored to their lands in Glamorgan, &c. and the manor of Tewkesbury in Gloucestershire, being the inheritance of the said Elinor, the which they, by the extort means of the late earl of March, were enforced to pass the same to the king by fine. In consideration of 10,000 l. to the king he restoreth them to their former estate." Cotton's Tower Records, p. 8. Prynne's edit.

The family of Zouch of Haringworth appears also to have been connected with this monastery. Sir Robert Atkyns in his History of Gloucestershire says, "that William lord le Zouch of Haringworth lies buried in St. Mary's chapel there," p. 380,

To return to the subject of the tombs in this church. On the north side of the choir between two of the pillars, is an elegant and light chapel of stone, erected by Abbot Parker in 1397, over the tomb of Robert Fitzhamon, the founder of the monastery, who died in 1107, and was originally buried in the chapter-house; from whence his bones were removed in 1241, by Robert the third abbot, and deposited in this tomb, formerly enriched with brasses, none of which now remain. In the month of September 1795, whilst some repairs were carrying on in the church, I saw this tomb opened, as well as several others which I shall mention hereafter. At the west end was a large stone with a hole scooped out of it, in which were deposited two or three bones carefully wrapped up in lead, being no doubt all the remains of the founder which could be collected at the time of their removal.

On the south side of the south aisle without the choir, nearly opposite the chapel of the Trinity, is an altar tomb, ornamented on both sides with quatrefoils and shields, having over it a very flat arch, the vault of which is decorated with rich Gothic tracery. Willis describes it as having the effigies of a man lying in full proportion, and adds that it was said to have been for Robert Fortington abbot of that place; but that he knew not when he lived, unless it were Robert who died in the year 1253. If the figure above mentioned was ever on this tomb, it has been long since removed. The tomb has, by succeeding writers, and is, by the tradition of the place, assigned to this abbot Robert, whom Mr. Rudder, in his History of Gloucestershire, calls Fortington or Forthampton. The form of the monument is of itself sufficient to overturn this tradition unsupported by any evidence, at least if we

2d edit. And Sir W. Dugdale says that Eliz. wife of William lord le Zouch of Haringworth, by her testament, bearing date 1408, bequeathed her body to be buried in the Abbey of Tewkesbury, where the corpse of her brothers lay interred, with 20l. to that house. Bar. i. p. 691.



are to suppose it erected in the middle of the thirteenth century; the form of the arch and its decorations being such as were not used till the fifteenth. There can, however, I think, be no doubt entertained, as to the person to whose memory this tomb was erected, if we attentively consider the cyphers on the shields in each spandril of the arch, on both sides of the tomb. See Pl. XXXVII fig. 2. The letters, which form this cypher, are unquestionably R. C. and they occur again separately, several times, at the intersection of the ribs of the tracery under the arch. As there was an abbot of Tewkesbury named Richard Cheltenham, who died in the year 1509, a period so likely for the erection of a tomb in the style of that under consideration, I can have no hesitation in assigning it to him; especially as before this date there had been no abbot whose christian name began with R. later than the year 1282. With the shields containing the cyphers, are others containing the abbot's arms, a chevron between three escallop shells; over all in pale a palmer's staff. The escallop shells and staff are repeated on the tracery above mentioned.

Opposite to the tomb of abbot Cheltenham, at the back of the stone stalls in the choir, is another tomb of an abbot consisting of a stone coffin placed under a low flat arch ornamented with a scroll of vine leaves and grapes, over which are two rows of niches with rich canopies. On the lid of the stone coffin, which is of a hard blue stone, the following inscription is very deeply cut, IOHANNES ABBAS HUIVS LOCI. This has been with reason ascribed to John Cotes, who died, anno 1361; there being no other of the name with the date of whose death the form of the letters in the above inscription would agree, though the decorations of the monument appear to be of a later age: it is probable that the stone coffin has been removed from some other part of the church. This coffin was opened in 1795, when on removing the lid there appeared to be nothing remaining in

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it except some pieces of rich gold tissue, ornamented with the arms of Clare, probably part of some of the sacerdotal habits, the gift of one of the Clares, earls of Gloucester, the last of whom was slain at the battle of Bannockburn, in the 7th year of Edward the Second.

In the south wall of the same south aisle, is the tomb of abbot Alanus, the friend and one of the biographers of Thomas a Becket, who died in the year 1202. The body is deposited in a coffin of Purbeck marble, laid under a very plain semi-quatrefoil arch; a figure of which, with a description of the tomb, may be seen in Mr. Gough's *Sepulchral Monuments*, Vol. I. p. 36. Besides the inscription there given, on removing some mortar at the head of the coffin, another became visible: it is obliterated in some parts, but, when perfect, appears to have been, *HIC IACET DOMINVS ALANVS ABBAS*. See Pl. XXXVII. fig. 3. When the lid of the stone coffin was first taken off, the body appeared suprisingly perfect, considering it had lain there near six hundred years: the folds of the drapery were then very distinct; but, from being exposed to the air, the whole soon crumbled away, and left little more than a skeleton: the boots, however, still retained their form, and a certain degree of elasticity; they hung in large folds about the legs. On his right side lay a plain crozier of wood, neatly turned, the top of which was gilded, having a cross cut in it. It was five feet eleven inches in length, and remarkably light. See Pl. XXXVII fig. 4. On his left side was the fragment of a chalice.

Between this tomb and that of abbot Cheltenham above described, is another of one of the abbots, consisting of a stone coffin under an arch richly adorned with foliage and other Gothic ornaments, and which seems, from the style of it, to have been a work of the thirteenth century: on the lid of the coffin is a rich cross story, inclosing the figure of an abbot at one end, and at the other, resting on a lamb.

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I was not present when this coffin was opened, but was informed that the body was nearly in the same state as that of abbot Alanus, but had no crossier.

At the upper end of the south aisle of the nave, is a tomb against the wall, said to be that of Edmund Beaufort, duke of Somerset, beheaded after the battle of Tewkesbury. The style of this tomb does not, in any respect, agree with the time of his interment; and indeed it is plain that it was not originally erected to his memory, though the stone coffin might have been placed there at a later period, as indeed it has evidently been since the erection of the monument. There are two shields of arms on this tomb, neither of which has any relation to the duke of Somerset. That on the right side has a lion rampant, that on the left the arms of Clare. This tomb was opened in 1795, but contained nothing except pieces of stone, brick, and rubbish.

Mr. Gough very properly doubts whether the tomb in the north aisle, nearly opposite that last mentioned, and commonly ascribed to lord Wenlock, who was slain at the battle of Tewkesbury, is so in reality: indeed, as the arms on the surcoat are indisputably not those of the lord Wenlock, we may be pretty sure that it was designed for some other person. The arms on this figure are a chevron between three leopards' heads, whilst those of lord Wenlock were a chevron between three blackmoors' heads. Leland says, that the lord Wenlock was buried elsewhere: this may probably have been for some other of the many persons of note slain in the battle of Tewkesbury.

XXIV. *Copy of a Charter of Inſpeximus remaining among the Records in the Tower of London, and reciting a Charter of King Edgar reſpecting the Foundation and Property of the Abbey of Rameſey in Huntingdonſhire. Communicated by William Walcot, Eſq. F. A. S.*

Read December 17, 1801.

“ *Carta de Anno Regni Regis Edwardi tertii octavo, num. 28.*  
Pro Abbate et Conventu de Rameſeye.

“ **R**EX Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſtic’ Vicecomitibus, Præpoſitis, Miniſtris et omnibus Ballivis et fidelibus ſuis ſalutem.

“ Inſpeximus cartam felicitis recordationis Domini Eadgari olim Regis Angliæ in hæc verba :

“ Rege Regum et Domino dominancium in æternum et ultra omnipotenter ubique regnante, ſumæque et ineffabili ſua clemencia univerſa celeſtium et terreſtrium ac infernorum agmina moderante : cujus eſt largiſſua bonitas ſemper ab omnibus laudanda, omnique laude præferenda, quia nullo bonitatis termino vellet concludi in ſeculorum ſecula : utpote quia idem Deus ipſe ſit ſue proprie Bonitatis Bonitas, diſtribuens gratis non tantum dignis, verum eciam indignis participium ſue bonitatis. Eſt quippe Rex Regum et Dominus dominancium, omniumque ſubſiſtencium, viſibilium et inviſibilium Creator et ſue Creacionis diſcretiſſimus Diſpoſitor, attingens a Fine uſque ad Finem, ſuaviterque diſponens omnem Creaturam, uti competit ejus divine dominationi : gloria-  
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tur quippe in Sanctis ſuis glorificari, quatinus illorum meritis glorificantes opituletur: Quosdam itidem libero arbitrio quibusdam præſcit dignitate et opibus diverſis, quibus rurfum mandat, ut ipſi ſua ſufficientia et bonorum habundancia illorum debeant relevari et ſuſtentare inopiam qui minus ſecularibus habundant negotiis, ut pro hoc majore mercede poſſint ab eo donari; cunctis nempe luce clarius pateſcit mortalibus, quia crebriſcentibus hujus mundi perturbationibus jamjam nunc finis ſeculi, magnæque et tremenda dies judicii appropinquare cernitur, ſicut tuba intonat evangelica, ita-fideles quoque premovendo, videte ſiculneam et omnes arbores cum producant jam ex ſe fructum, ſcitis quam prope eſt eſtas. Ita et vos cum videritis hic fieri ſcītote quia prope eſt regnum Dei: his ergo et aliis preplurimis hujuscemodi oraculis corde attactus,

“Ego Eadgarus, per magnam omnipotentis Dei miſericordiam, totius Anglorum Regni folio ſublimatus, infimæque et tranſitoria quaſi peripſima quiſquiliarum abjiciens, et ſuperna ad inſtar precioſorum monilium eligens, omnibus poſt me futuris Regibus, Archiepiſcopis, Episcopis, Abbatibus, Comitibus, Vicecomitibus, Centenariis, ceterisque ſanctæ eccleſiæ filiis innotefco, quod quidam vir dilectiſſimus michi, necnon et propinquitatis conſanguinitate connexus, inſtigante divine clementiæ gratia, benevolo meo grantique conſenſu ac licencia, in Inſulam que nuncupativo uſu ab Incolentibus Rameſeie promulgatur, in honore beate Dei Genetricis ac perpetue Virginis Mariæ, ſanctique Benedicti, omniumque Sanctarum Virginum, ad nanciſcendam olimpice felicitatem amenitatis, arcifterium conſtruxit Ailwinus Ealderman nomine, previdens itaque incertum futurorum temporum ſtatum, omnibus poſteris ſuccedentibus ſcire profuturum eſſe decrevi, quale omni Angligene Nationi Chriſti Alumpnis, gratia operante, miraculum emicuit, ſicut non incerta relatione quorundam episcoporum meorum, immo ipſius Ailwini didici.

“ Igitur diuturno ac laborioſo cruciatu deteſtando podagre pedum ſuorum, predictus illuſtris vir Ailwinus multis laboraverat annis, uſquequo ei vox affuit ſalutiſera, in qua piſcator quidam ipſius Ailwini, qui Vulſgeat proprio appellatur enomate, cum carinula et aſſectis ſuis, linaque aquam relatione Anglica Rameſmere nuncupatam ingreſſus eſt, piſcem videlicet ad uſum domini ſui Ailwini predicti, uſu conſuetudinario gratia conquirendi, prefatus vir piſcator, utpote noverat velle domini ſui ſedulo anquirens, lina ſua huc et illuc dextrorſum ac ſiniſtrorſum projiciendo, ſpe ſeductus incerta aliquid capere nitebatur piſcando, ſet ille, vel ſterilitate aque, vel prædeſtinacione ſummi tonantis, fruſtra laborans immo quia ſummi tonantis nimio quin feſſus extitit Algena piſcarioque labore bilioſus ſatis ſoporatus eſt. Cui ſanctus reſplenduit ſic ſando benedictus: Aurora ſpargente polum, tuum ejiciendo tragum multitudini copioſe, voti compos, obviabis piſcium: captorum itaque majorem piſcium quem ſolicoli iſtius ſoli Hacaed proprio nuncupant vocabulo, Ailwino Domino tuo, noſtra ex parte, mane ne pigriteris offerre: dicens ei, mente benevola meam donacionem ut ſuſcipiat, atque pie matri miſericordie ſemperque Virgini Marie et michi, omnibuſque ſanctis virginibus in hac Inſula habitaculum ex ſuarum ſufficiencia copiarum, Bonorumque habundancia diligenter conſtruat, ut ei igitur hec omnia per ordinem innotefcas exhortor, ſermonem eciam addens, ſermoni quatinus diligencius explorando ſcrutetur in tellure predicta quomodo in caricis noctu feſſa terre ſua incumbant animalia, ac ubi ſulcando taurum pede terram concernet fodere, ibidem proculdubio Xenodochij ſciet ſe aram erigere debere. Unde igitur anexu nexie pedum podagre ſolutus ſcelerum ſuorum in vita hac practica veniam optineat nec non in theorica fauſte obtemperacionis recompensationem perfruatur cum gloria. Et ut igitur mente perſpicaciori et fide conſtanciori meſis his credat aſoriſmis, hunc tuum tibi exteriorum incurvo digitum, quem et ipſe ſigni certioris indagacione  
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tibi erigat reparandum. Predictus namque piscator didascalus, his auditis, evigilans orientem versus sedulus aspiciens lucis que dici spiculum ab ultimis dum vidit egredi finibus terrarum, in aquam tragum suum citatim laxabat et sicut sanctus prædixerat, pisces quasi disceptando copie per cuneos occurrebant viris, qui vero piscibus refertum ad terram trahentes tragum, majoremque captorum eligentes piscium, ad domum sui domini scilicet Ailwini festine ascendit: codrus eorum, quem supra vobis nomine designavi virum, ex parte Sancti Benedicti, in cistella piscem detulit, eique omnes sibi dictos in somniis sancti pariter protulit asorismos, digitumque suum a sancto limatum, ei ut erigat obnixè precatur: Quod mente studiosius concipiens Ailwinus digitum viri herentem ei extendit erigendo, piscemque comiter suscipiens ad prime Matri Domini nostri Jesu Christi et Sancto Benedicto talibus mandatis decoratus prerogativis grates dedit benedicendo, itaque surgens vir insignis festinus jubet sibi mannum parari quatinus eat in Insulam, quomodoque jaceant sua animalia bonus ut pote catafscopus, seu preceptum est, exploret. Mira res ubi vir predictus Insulam est ingressus ac terre pedibus marginem calcando tetigit, ab intractabili statim et gemino morbo, nutu Dei, funditus liberatus est, animaliaque sua in modum crucis, taurum vero in medio eorum jacere perspexit. Et sicut quondam Sancto Clementi agnus pede dextro locum fontis, sic isti viro terram pede sonoris ictibus perentiendo taurus locum mense futuri arcisterii significavit divinitus. Quapropter prefatus Ailwinus sedulo Deum laudans confestim truncatis lignis, compaginatoribus lignorum ecclesiam citatim pulchro accitari opere præcepit, ac deinde, ut superius dictum est, compositionis stemmate pulchro lapideum future congregationis monachorum construxit cenobium. Denique revoluta quinquennio, diebusque duodeviginti, precibus venerabilium amicorum meorum Dunstani Dorobernensis et Oswoldi Eboracensis archiepiscoporum eandem ecclesiam in honore beate Virginis Marie, Sanctorumque prædictorum

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rum ſexto idus Novembris Anno ab Incarnacione Domini 974<sup>o</sup> in-  
 dictione ſecunda ſolempniter, ut decebat, dedicari conceſſi. Eodem  
 vero anno in Natali Dominico cum omnes majores totius regni  
 mei tam eccleſiaſtice perſone quam ſeculares ad me, celebrande  
 mecum feſtivitatis gratia, conveniſſent a predictis amiciffimis meis  
 Archiepiſcopis itidem rogatus, omnes donaciones terrarum vel poſ-  
 ſeſſionum, quas vel idem Ailwinus vel quecunque alie perſone in  
 dotalicium eidem eccleſie et jus hereditatis perfeverabile ad vic-  
 tualie ſubſidium monachorum perpetualiter Chriſto jugi ſervicio  
 famulancium indulſerant, dando et concedendo hoc regie majef-  
 tatis mee privelegio coram tota curia mea corroboravi: et tam  
 ipſas donaciones quam nomina donatorum literis meis ad future  
 poſteritatis noticiam exprimere curavi, hoc eſt, primitus dona ipſius  
 Ealdermanni, ſcilicet, Inſulam in qua ſedet Xenodochium predictum  
 cum omnibus ſibi pertinentibus, pratis, paſcuis, campis, paludibus,  
 ſilvarumque denſitatibus: deinde Rus illud quod Upwude nomi-  
 natur, cum Raeflea, Berewico ſuo, Hemmingeforde, Saltreche,  
 Styveclea, Brynintune, Weſtune, Hillingeia, Walſocne cum om-  
 nibus ad eaſdem villas pertinentibus. Et in Welles 22 homines  
 piſcatores ſexaginta miliaria anguillarum ſingulis annis debentes ad  
 uſum fratrum predictorum, Wulfena uxor ejus Branceſtre cum  
 omnibus ſibi pertinentibus. Dunſtanus Archiepiſcopus Dorober-  
 nenſis Weardebuſc cum omnibus ſibi pertinentiis. Oſwoldus  
 Archiepiſcopus Eboracenſis Kingeſtune, id eſt Wicſtone cum Raef-  
 flea et Byrig, Berewicis ſuis, omnibusque ſibi pertinentiis. Ethel-  
 ſtan, Manneſſune, Slepe et Craterie et unam manſionem de Eleſ-  
 wurthe, ſcil' orientalem cum omnibus ſibi pertinentiis. Elfwolde,  
 frater Ailwini preſcripti, Hohtune, Wittune, Ripptune, Elintune  
 et Bitherne, cum omnibus ſibi pertinentiis. Brithnod Ealderman,  
 Hwittintune et Iſham, cum omnibus ſibi pertinentiis. Eivid,  
 vidua, Greſlea, Dilingtone, Stoctune et Gillinge cum omnibus ſibi  
 pertinentiis. Hec itaque Jura, ut ſupradixi ad adipiſcendam mel-  
 liſue



lis sue dulcedinis Dei misericordiam et pro stabilitate et pace regni mei libenti animo in dote perseverabili annui cum Ecclesiis, cum terris cultis et incultis, exitibus atque redditibus, viis et inviis, segetibus, silvis, brueriique densitatibus, secundum antiquos diu servatos confinium terminos, in pratis, pascuis, aquis, aquarumve decursibus, paludibus, piscationibus, piscariis, mariscis, molendinorumve rotationibus et teloniis ad se pertinentibus. Et cum omni utilitate que inde poterit omni tempore provenire, et cum omnibus per circuitum terminis et metis suis ab omni regia accione et angaria, vel a qualibet humane servitutis subaccione, liberima lege, libertate, consuetudine tam bene et tam plene, sicut ea sub mei juris dominio, Suffragatore Deo, melius ac liberius prekaraxati nobilissimi possederunt antropi, favore, consultu atque consensu primatum et optimatum meorum prenominate ecclesie firmiter perpetuo habenda concessi et confirmavi. Insuper ut hoc donacionis mee decretum fixiori firmitate ac stabilitate perduret, presentis pagine privilegio decerno et statuo, ut sint libera et expedita tam predicta territoria ibidem jam data quam ea que a fidelibus deinceps sunt danda ab omni angaria construccionis, pontis, arcisve restaurationis et ab omnibus secularibus serviciis et operibus, ita ut nullus unquam Regum vel Episcoporum seu principum, procuratorum sive exactorum aut subjectorum, ab illis pastum exigat, nec aliquid requirat, nec opera vel tributa aut expeditiones ad se trahat ab eis, set omnia sint eis concessa quecumque superius ante dicta prenotantur. Preterea ex consultu et admonitione venerabilium amicorum meorum Dunstani Dorobernensis et Oswoldi Eboracensis Archiepiscoporum augmentando decreta utilia, statui ut quicumque reus majestatis regie vel cujuslibet alterius offense, ad locum illud confugerit, ejus rei et membrorum ac vite impunitatem consequatur, semperque sit habitacio monachorum ac secundum beati Benedicti tradicionem, post obitum abbatis, ex eadem congregacione eligatur alter, qui dignus sit, aliorum vero nullus,

nullus, nisi quod absit inibi inveniri requiverit, qui dignus sit tali officio fungi. Quod si evenerit, potestatem habeant de alio noto familiari loco abbatem eligendi, cujus vita sapientia clarescat et religione. Laicorum vel clericorum nemo ipsius loci dominium usurpare presumat. Possessiones vero que ibi a quibuscunque donata sunt, non Abbas, non alia quelibet persona licenciam habeat vendendi vel extraneis dandi, set regum munimine deinceps locus ipse tueatur, ipseque Abbas Regi soli serviens spirituali et temporali commissum sibi gregem pastu diligenter foveat: liceatque ipsi congregationi quod sibi per rectam delegacionem collatum est, perpetuum possidere et pro stabilitate regni mei jugiter exorare. Post hujus itaque privilegii donacionem excommunicaverunt omnes Episcopi, Abbates ac Presbiteri qui in plurima numerositate eodem die affuerunt, eos qui hoc constitutum infringere vel infringi permetterent, quantum in ipsis esset.

“ Et ut hec auctoritas meis et futuris temporibus circa ipsum sanctum locum perhenniter firma et inviolata permaneat, vel per omnia tempora illesa custodiatur, alte conservetur et ab omnibus optimatibus meis et iudicibus privatis et publicis melius ac certius credatur, manus mee subscriptionis hanc Kartulam V<sup>o</sup> Kalend. Januar' decrevi roborare et de sigillo meo jussi sigillare. Signum Eadgari incliti et serenissimi Anglorum Imperatoris ✠. Signum Eadwardi ejusdem Regis Filii ✠. Signum Athelredi Fratris ejus ✠. Ego Dunstanus Dorobernensis Sedis Archiepiscopi confirmavi ✠. Ego Oswoldus Eboracensis Ecclesie Archipresul corroboravi ✠. Ego Alstanus Lundonie Episcopus consolidavi ✠. Ego Ethelwoldus Presul Winton' commodum duxi ✠. Ego Elfnothus Dorccensis Ecclesie Episcopus conclusi ✠. Ego Elfstanus Roffensis Episcopus consigillavi ✠. Ego Elsgarus Wiltunienfis Episcopus amen dixi ✠. Ego Esweius Abbas ✠. Ego Osgar Abbas ✠. Ego Alfrius Abbas ✠. Ego Athelgar Abbas ✠. Ego Alfeah Abbas ✠. Ego Flodbyrht Abbas ✠. Ego Germanus Ab-  
bas

bas †. Ego Ailwinus Aldermannus hoc meum desiderium ad  
perfectum Deo suffragatore usque perduxi †. Ego Elfwold  
Dux †. Ego Ethelstan Dux †. Ego Alfere Dux †. Ego Oslat  
Dux †. Ego Brithnoth Dux †. Ego Ethelweard Dux †. Ego  
Wulstan Presbyter †. Ego Leoffa Presbyter †. Ego Thured  
Presbyter †. Ego Sideman Presbyter †. Ego Wulfker Pres-  
byter †. Ego Ethelſi Presbyter †. cum supradictis et aliis quam  
plurimis Presbyteris. Infra locos hujus similitatis excommuni-  
cavi.

This is a true Copy of the Record in the Tower of London,  
having been examined.

ROBERT LEMON, Chief Clerk.

I must be generally allowed, that a strict accuracy in chro-  
nology is of the utmost importance in all cases, but more  
especially to historians, geographers, lawyers, and antiquaries; and  
to those who have quoted and printed our national records, many  
of whom have missed the mark, and those who have implicitly  
followed them, from the basis of truth, the consequences of this  
errors will presently be manifested. For avoiding the mistakes  
alluded to, it is absolutely necessary for historians and others to be  
very attentive to the times of the commencement of each year of  
our Lord, and of the reign of our kings. In England the legal  
year commenced on the 25th of March till 1752, when, by the  
statute of the 25th of his late Majesty, chap. 23, it was enacted,  
that from and after the last day of December 1751, it should in  
future commence on the first of January in each year.

The historic year always commenced on the first of January.  
Stowe observes, that William the Conqueror having been crowned  
on the first of January, that day therefore became the first of the

XXV. *Observations on the Anachronisms and Inaccuracies of our Writers, respecting the Times of the assembling of Parliaments, and of the Dates of Treaties, Grants, Charters, and other Instruments, as well public as private, by Thomas Astle, Esq. F. R. S. and F. A. S.*

Read January 14, 1802.

ROBERT LEMON, Clerk.

**I**T must be generally allowed, that a strict accuracy in chronology is of the utmost importance in all cases, but more especially to historians, biographers, lawyers, and antiquaries; and to those who have quoted and printed our national records, many of whom have misled themselves, and those who have implicitly followed them, from the paths of truth, the consequences of these errors will presently be manifested. For avoiding the mistakes alluded to, it is absolutely necessary for historians and others to be very attentive to the times of the commencement of each year of our Lord, and of the reign of our kings. In England the legal year commenced on the 25th of March till 1752, when, by the statute of the 24th of his late Majesty, chap. 23, it was enacted, that, from and after the last day of December 1751, it should in future commence on the first of January in each year.

The historic year always commenced on the first of January. Stowe observes, that William the Conqueror having been crowned on the first of January, that day therefore became the first of the year



year for historians; though in all civil affairs they retained the antient manner of reckoning the commencement of the year, which began, as has been just observed, on the 25th of March, that part of the year between the first of January and March 25, being usually expressed both ways, as 174 $\frac{1}{2}$ . The errors which have been made respecting the years of the reigns of our kings shall now be pointed out.

Our monarchs have generally dated their acts and instruments from their accession, and, since the conquest, their patents, charters, proclamations, &c. have been usually dated by the year of the king's reign, without the insertion of the year of our Lord. In early times the bishops usually dated from the year of their consecration; in ecclesiastical instruments of a private nature, the year of our Lord was frequently used as early as the beginning of the 12th century.

It may be proper to observe that the laws and constitution of England do not admit of any interregnum; therefore, in the eye of the law, the king never dies, and consequently the successor immediately exercises the regal authority, and every act of the new king is dated in the first year of his reign. For example, his late majesty's demise took place on the 25th of October 1760 in the morning; on the same day our present sovereign summoned the privy council, to whom his majesty delivered a most gracious speech, which the lords requested might be made public. At the same time the king made the declaration as by law required, respecting the security of the church of Scotland, and subscribed two instruments thereof in the presence of the lords of the council, who attested the same. An order was issued for his majesty's being proclaimed on the next day, being the 26th. These acts and instruments are dated in the first year of his reign. From what has been said, it is manifest, that his majesty entered into

the second year of his reign on October the 25th, 1761. The same calculation will hold good not only so far as relates to his present majesty, but to all his predecessors.

The errors committed by many of our writers in their reckoning the years of a reign, have been productive of serious mistakes amongst our historians, biographers, lawyers, and antiquaries; these, and others who have published and quoted records, have produced numerous anachronisms in their writings, which will be difficult to be corrected. Several authors have been misled by a work which was published somewhat more than 60 years ago (London 1739, 8vo.), intitled, "An Index to the Records." The author makes the commencement of each reign a year too late, the second year being called the first. The editors of the Parliamentary History are very incorrect as to the times of holding parliaments, as will presently be shewn. Neither Mr. Rymer, nor Sir Wm. Dugdale, were always correct in their dates. Many errors will be found respecting the dates of records in the calendars of ancient charters, printed at London in 1773, 4to, which have been improperly stiled Ayloffe's Calendars, but they were not compiled by that baronet, but by Mr. Agard, Mr. Steward, Mr. George Holmes, and others.

I have selected the reign of King Henry the Seventh in order to corroborate many of the particulars already advanced.

Henry earl of Richmond, &c. obtained the crown at the battle of Bosworth Field, which took place on August 22, 1485; he immediately assumed the title of king, and his charters and public instruments are dated from his accession; consequently the second year of his reign commenced on August 22, 1486.

COMMENCED.

COMMENCED.		EXPIRED.	
Anno Regni	Anno Dom.	Anno Dom.	Anno Dom.
1	August 22, 1485	August 21, 1486	1486
2	1486	1487	1487
3	1487	1488	1488
4	1488	1489	1489
5	1489	1490	1490
6	1490	1491	1491
7	1491	1492	1492
8	1492	1493	1493
9	1493	1494	1494
10	1494	1495	1495
11	1495	1496	1496
12	1496	1497	1497
13	1497	1498	1498
14	1498	1499	1499
15	1499	1500	1500
16	1500	1501	1501
17	1501	1502	1502
18	1502	1503	1503
19	1503	1504	1504

# PARLIAMENTS IN THE REIGN OF KING HENRY VII.

## AS STATED.

I. In the Rolls of Parliament.		II. In the Statutes at Large.		III. In the Index to Records.		IV. In the Parliamentary History.	
Anno Reg.	Anno Dom.	Anno Reg.	Anno Dom.	Anno Reg.	Anno Dom.	Anno Reg.	Anno Dom.
1	1485	At Westminster, November 7. Rot. Parl. Vol. VI. p. 267.		1	1485 Nov. 7.	1	1485 Nov. 7. Parl. Hist. v. ii. p. 414, ed. 2, 1762.
3	1487	At Westm. Nov. 9. ib. p. 385.		3	1487 Nov. 9.	3	1488 November 9.
4	1488	At Westm. Jan. 13, 1488-9.		4	1488 Jan. 13.	4	1489-90 January 13.
7	1491	At Westm. Oct. 17. ib. p. 440.		7	1491 Oct. 17.	7	1492 October 17.
11	1495	At Westm. Oct. 14. ib. p. 458.		11	1495 Oct. 14.	11	1497 October 14.
12	1496	At Westm. Jan. 16. ib. p. 509.		12	1496 Jan. 16.	12	1498 January 16.
19	1503	At Westm. Jan. 25. ib. p. 520.		19	1503 Jan. 16.	19	1503 January 16.

*Note.*—Several impositions were laid on the people during this reign, without the consent of parliament. See my Preface to the Will of K. Henry VII. p. ix. published by me in 1775, 4to.

From the foregoing tables it is observable that the Statutes at large agree with the Rolls of Parliament, except in the instance of the last Parliament, which states that it commenced at Westminster on January 16, whereas the Record expressly mentions that it commenced on the 25th of that month.

In the Index to the Records the date of the holding of the Parliament in the first year of the king's reign, is correct; it was prorogued before Christmas to January the 23d following, not dissolved, as the Index mentions. The Index then states that a Parliament was held in the second year of the king, whereas it was in the third year of his reign. The Index makes the Parliament of the fourth year to have been held in 1489, which is an error; for it appears to have been held in 1488. The Parliament of the seventh year is asserted to have been held in the sixth year, in the month of January, whereas it commenced on October the 17th in the seventh year.

No Parliament met in the tenth year, as is stated in the Index to have been assembled on October the 13th, but a Parliament was held on October 14th in the eleventh year.

Another Parliament met on January the 16th, 1496, in the twelfth year, as appears by the Parliament Rolls, and not in the eleventh year, as is said in the Index.

It doth not appear that any Parliament was held in the 18th year, as is stated in the Index.

By referring to the fourth table it appears that the authors of the Parliamentary History are erroneous in every instance either in the year of our Lord, or in the year of the king's reign.

However, in justice to them it must be acknowledged that the work has considerable merit, exclusive of their having corrected many inaccuracies in the dates of our historians and annalists from the *Fœdera* and other authentic records; but, after making these allowances, many anachronisms remain to be rectified.

Thus



Thus it is evident that historians and writers who have published and quoted our national records, have misled those who have incautiously followed them, into the most manifest deviations from the truths of history and chronology. They assigned the holding of parliaments to years in which no parliaments were held, and grants, charters, treaties, and other instruments have had erroneous dates assigned to them. The consequences of these anachronisms are, too obvious to require being detailed; it has therefore been thought necessary to have recourse to the practice in our courts of judicature, wherein the best evidence is always adopted. In the present instance the Records of Parliament are not only the best, but they are decisive evidence.

It will be of real utility to future writers if the tables of the commencement and continuance of the reigns of our kings, and of the times of sitting, the adjournment and dissolution of each parliament, were corrected and published from the accession of William the First to the present time, more especially as former writers appear to have been very incorrect: but since the publication of the Rolls and Journals of Parliament, and the discoveries made by the laudable zeal of the Select Committee appointed to inquire into the state of the public records of the kingdom, many discoveries have been made, which will greatly facilitate and improve such an undertaking.

France, and thence to the rest of Europe, as some others suppose (for there are the only two think; or whether it began among the monks of Italy in the eighth century, as some others suppose) certain it is opinion which were drawn the human upon this subject) that this mode of verification may be regarded as foreign to the genuine idiom of any European language, and of very late appearance in most.

I had the same opinion brought forward in a Review [a], and

[a] Critical Review, January 1800, p. 22.

XXVI. *An Inquiry respecting the early use of Rhime, by Sharon Turner, Esq. F. A. S. in a Letter to the Rev. John Brand, Secretary.*

Read January 21 and 28, 1802.

REV. SIR,

**A**S Rhime is a very distinguished ornament of modern poetry, it is an object of reasonable curiosity to inquire by whom, and how early, it has been used. If a few observations on this subject be not unworthy of the attention of the Antiquarian Society, I will beg the favour of your submitting them to its consideration.

The Society will perhaps wish to be first informed what are the prevailing opinions of the learned on this subject. I cannot state them more compendiously, nor from better authority, than by quoting Mr. Pinkerton's preface to his edition of Barbour's Bruce. He says, p. 12 and 13, "Whether rhyme originated from the Arabs, and, upon their conquest of Spain in the year 712, spread first to France, and thence to the rest of Europe, as Salmasius and Huet think; or whether it began among the monks of Italy in the eighth century, as some others suppose (for these are the *only two opinions which now divide the literati upon this subject*) certain it is that this mode of versification may be regarded as foreign to the genuine idiom of any European language, and of very late appearance in most."

I find the same opinions brought forward in a Review [a], attri-

[a] Critical Review, January 1800, p. 22.

buted to the same gentleman, in January 1800, with a small modification. It is there asserted that "the *only* opinions which now divide the learned on this subject, are, whether the use of rhyme originated from the Saracens, who took possession of Sicily in the year 828, or arose among the Italian monks in the eighth century." It is also declared to be "certain that it was totally unknown to the ancient languages of Europe."

I will not doubt that this gentleman has correctly mentioned the present state of the opinions of the learned on this subject. It is true that Dr. Warton, in a note to his second dissertation prefixed to his *History of our Poetry*, seemed inclined to believe that it was more ancient; but unfortunately he thought it not worth an inquiry, and therefore made no researches into the early periods.

As the antiquity of rhyme is materially connected with some opinions which I have espoused, I have thought it a duty to take some trouble on the subject. The result of a research into all the authors of the centuries between the third and the ninth, to which I could gain access, is my full conviction, that the opinions of the learned above stated are erroneous, and that rhyme was in use in Europe before either of the periods above ascribed to it.

That rhyme did *not* originate with the Arabs, I conceive to be a clear position, because we find that there are rhiming poems in the Sanscreet and the Chinese. Sir William Jones says of the Moha Mudgara, that it is composed in the regular anapaestic verses, according to the strictest rules of Greek prosody, but in rhimed couplets [b]. The specimens of the venerated Bedas, given by Colonel Dow before his history of Hindustan [c], exhibit rhyme. The French missionary to China, who died in 1780, says, "the most

[b] Sir William Jones's Works, Vol. I. p. 207.

[c] Page 27.

ancient Chinese verses are rhimed; there are some 40 centuries old [d]."

These facts, of the ancient existence of rhyme in Hindustan and China, completely destroy the theory which places the origin of rhyme in Arabia; because no one can suppose that the Arabs introduced it into China or Hindustan, in those distant æras in which these countries used it.

The next opinion which I shall examine, is, that rhyme was totally unknown to the ancient languages of Europe. It appears to me that this opinion is inaccurate. I cannot indeed produce such decisive facts on this subject as I could wish, because we have no remains of the ancient poetry of our ancient languages, except of the Welsh, before the eighth century. But I think that, from the later poems which have come down to us, and from some circumstances connected with them, it may be reasonably inferred that rhyme was not unknown to the ancient languages of Europe.

I have already mentioned its ancient existence in China and Hindustan. We find it also in Persian poetry. It was also anciently used in Arabia. The Arabian poems in the *Hamasa* (a collection made by Abu Temnan, some of which were written before Mahomet's time) exhibit rhyme[e]. If rhyme had in ancient times thus extensively pervaded Asia, and if the stream of history be not false, which exhibits the European population as proceeding originally from Asia, I see nothing improbable in the supposition, that some of the ancient languages of Europe were acquainted with it.

The most important specimen of rhyme in the ancient languages of Europe (excepting the Welsh) is Otfrid's paraphrase on the

[d] *Memoire concernant l'Histoire des Chinois*, Tom. VIII. p. 201, Ed. Paris, 1782.

[e] They are printed by Schultens at the end of his edition of *Erpenius' Grammar*, Leyden, 1748.



gospels, written in the Franco-Theotisc language. The author lived about A. D. 850 or 870. It occupies 380 folio pages, and is all in rhyme: it will be found in the first volume of Schilter's *Thesaurus* [f]. A friend informs me that it was originally printed by Flacius, Basil: 1571.

There is also extant a letter from Otfrid to Leutbert archbishop of Mentz, in which he explains his reasons for undertaking this work [g]. He says, that some worthy persons, offended at the obscene songs of the laies, had particularly requested him to write part of the gospels in the vernacular Theotisc language, that the singing of these might supersede the others. They told him that many heathen poets, as Virgil, Lucan, and others, had written much in their native language, while the Frankish nation had been very tardy in expressing the divine word in its own tongue. Otfrid adds, that, impelled by this importunity, he had composed a part of the gospels in the Frankish language, that they, who had dreaded the difficulty of a foreign tongue, might read the sacred word in their own.

If these were the motives of Otfrid in his composition, is it not most probable that it was written, not only in the vernacular language, but in the popular form of his nation? If rhyme had not been a great companion of Frankish poetry, is it likely that he, who wrote a poetical work to supersede the use of their popular songs, would have composed it in rhyme? If rhyme had been then a novelty in France, would he not, in this letter, have apologized for introducing it into the Franco-Theotisc language, and for departing from the popular style? On the contrary, he expresses himself as if he had composed his work in the usual poetical form of his countrymen.

[f] My edition is Ulmæ, 1728.

[g] It is prefixed to his paraphrase in Schilter's edition, folio 10.

Indeed, that rhyme was the usual companion of their poetry, seems to be fairly deducible from another of his phrases. In describing the peculiarities of the Franco-Theotisc language, he says, "it perpetually seeks rhyme[h]." "Schema Omoeteleuton assidue quærit." This remarkable expression seems to me to have the force, that rhyme was much in use in its poetry. It cannot mean that the language was like the Italian, peculiarly musical, because, in this same letter, he complains of the *inculta* and *indisciplinabilis barbaries* of this language; he says it was difficult to be written on account of the mass, or unknown sound of the letters. He speaks of the *stridor dentium* in its z, and the *faucium sonorus* of its k; after mentioning its suffering some changes in the letters of its words, and after saying that it perpetually sought rhyme, he adds, "For in this reading the words seek in the end a sound similar, adapted and suitable to the former; and not only this sound between two vowels, but even between other letters. The ornament of this language seeks from those reading, a light and sliding collision of the *finalipha* (a figure which drops final vowels) and from those dictating, the *homoioteleuton*, that is, to observe the similar termination of the words [i]." What is this but saying that rhyme was a property of the language?

Otfrid's aim was popularity: but, if the Franks had not then used rhyme in their common poetry, he could have reached his aim more certainly by following the ancient metres of his country, than by the difficult labour of writing so large a work in rhyme. I should also conceive, that if rhyme had then been a novelty in this language, Otfrid could have scarcely used it with so much ease and perfection. Yet though his work occupies 380 pages, it exhibits the use of Frankish rhyme in a remarkably easy, fluent, and harmonious manner.

[h] See his Letter.

[i] Ib.

The last editor of Otfrid mentions [k] the conversation of Christ with the Samaritan woman, as a composition more ancient than Otfrid's work. This is also a rhimed poem [l].

The song on Louis's victory over the Normans in 883, is also in rhyme [m]. My inference from this would also be, that a song on a popular subject in a vernacular tongue, would most probably be in the popular form, and therefore not be in rhyme unless rhyme had been customary.

I think that we have another indication that rhyme was an appurtenance to ancient Frankish poetry. Hildegarius, who lived in the same century with Otfrid, wrote the life of St. Faron bishop of Meaux. He quotes in it a song on the successes of Chlotarius the second, against the Saxons in 622. He adds, "On this victory, a public song, (*justa rusticitatem*) according to the rustic manner, was in every one's mouth, the women joining in the chorus." He then gives an extract from this song, which we shall find to be rhimed.

"De Chlotario est canere rege Francorum  
Qui ivit pugnare in gentem Saxonum  
Quam graviter provenisset missis Saxonum  
Si non fuisset inclytus Faro de gente Burgundionum."

He says, at the end of the song was

"Quando veniunt missi Saxonum in terra Francorum  
Faro ubi erat princeps—  
Instinctu Dei transeunt per urbem Meldorum  
Ne interficiantur a rege Francorum [n]."

[k] Vol. I. p. 12.

[l] It is printed after Tatian's Harmony in Schilter's second volume.

[m] It is in Schilter's second volume.

[n] Bouquet's Recueil des Historiens de la France, Vol. III. p. 505.

I submit that putting *Franconum* in the first verse to rhyme with *Saxonum*; and *Francorum* to agree with *Meldorum* in the last, is an undeniable proof of intended rhyme.

Hildegarius adds after these quotations, "We chose to shew in rustic verse (*rustico carmine*) how famous he was deemed."

I think these passages shew that the rustic verse of the Franks in 622 was rhimed verse. A judicious friend has asked me, whether Hildegarius has given us the original words of the song, or a Latin translation; and this involves the question, whether, in 622, the Latin language was so perfectly spoken in Gaul, as that women should sing it in chorus. But as it is probable that the Latin which any part of Gaul then spoke, was more *patois* than the above specimen, and as the song in 883 on Louis was in Old Frankish, I think that the above specimens are translations, not originals; but I submit that the words *juxta rusticitatem*, and *rustico carmine*, by which he characterises the song, relate more to the rhyme, than to any other part of it; for what else is there in the extracts to which the epithets of rusticity can be applied? The Latin is the usual Latin, and the poetry, however humble, is not inferior to the usual Latin poetry of the age of Hildegarius. But the rhyme was *juxta rusticitatem*, as I apprehend; rhimed verse was not classical, or learned, or metrical verse; it was rustic, or vernacular verse.

There is a remarkable circumstance, which confirms me in the opinion that the ancient Franks had rhimed poetry: this is, that their language, in the days of Otfrid, had the word *irrimen* to signify the act of poetical composition.

In Otfrid's paraphrase is this curious couplet:

Ist ira lob ioh giwaht

thaz thi u irrimen ni maht [e].

[e] Schilter, Vol. I. p. 51, line 103.

That



That is, speaking of the Virgin Mary,  
Her praise is so commemorated  
that it may not be rhimed.

But how could the Franks have had this word *irrimen* so naturalized in their language, if rhyme was foreign to it? Surely if they used *irrimen* to express poetical composition, it was because in Frankish, to rhyme and to versify were the same thing.

We have had many derivations of the word rhyme. The Franco-Theotisc, which has not been consulted for it, and the Saxon, will however, I think, best inform us of the origin and propriety of the term.

*Rimen* is a verb in the Franco-Theotisc signifying *congruere*, *obvenire*, *contingere* [p], that is, to agree together, to meet. This very neatly describes rhyme, in which sounds are made to agree together and to meet.

I therefore think, that the word rhyme has come to us from the ancient languages of Europe, rather than from the Latin *rythmus*, and that the Frankish *rimen* shews to us the rationale of its use.

I have inquired whether the Saxon can throw light on the derivation of the term.

*Rim* in Saxon implies number. This is an ambiguous word, but it may have some relation to verse, because we know the Latin word *numerus*, besides number, meant poetic measure, and even a note in music. The Saxon verb *riman* is, however, not less ambiguous; for though it signifies to number, it also implies to sing or to chant. A passage in Alfred's Bede proves it: for the words of Bede, "*lætanias canentes* [q]" (singing litanies) are rendered by Alfred, "*haligra naman rimende* [r]" singing or rhiming the names of the saints.

But there are other words in Saxon, which, I think, shew most

[p] See Schilter, Vol. III.

[q] Bede, I. c. 25.

[r] Page 487.

satisfactorily

satisfactorily the origin and meaning of the word rhime. I mean *dryme*, *dream*, *ge-drem*, *gedrym*. *Dryme* expressly means *verse*; *drym*, with the prefix *ge*, means *consonant*, or melody or harmony; *drem* is also, with the common prefix *ge*, *sonorous*, *consonant*, or *tuneful*; and a Saxon homily has the term a *gedrem sang*, a *consonant song*, or, as I would say, a *rhime song* [1].

It may seem an etymological fancy to derive *rhime* from *dryme*, because there is a *d* in the way. I can however prove, that some Saxon words, originally pronounced *dr*, became softened to *r*. Thus, *dreng*, a soldier, is but *rinc*, a soldier. The word *dreosan*, to rush or fall, is peculiarly satisfactory, because we can trace it to its ancient Gothic primitive. In Saxon, *dreosan* means precisely the same as *reosan*, that is, to *rush* or *fall*. The more ancient Gothic verb is *drinsan*, and the primitive Gothic noun is *drus*, a fall [1].

In this instance we find that the more ancient *driusan* in Gothic, or *dreosan* in Saxon, became softened to *reosan*, whence has descended our *to rush*. Hence I submit that it is not fancy to view in *dryme*, *dream*, and *ge-drem*, *gedrym*, all of which imply *verse*, melody, and consonancy, the original of our word *rhime*. And as these words apply it to *verse*, and as the Frankish *rimen* follows the Saxon meaning of *consonancy* so far, as to signify *congruere*, and as the same language applies the word *irrimen* to express the act of poetic composition, I infer, that the existence and application of the word as above stated are no small testimonies that the ancient poetry of Europe was acquainted with *rhime*.

Of those who dispute this inference, I would beg leave to ask, why what we call *rhime* has been so called in all the languages of Europe? To *rhime* is in Flemish, *riimen*, in Danish, *rimer*, in German, *reimen*. Nay, even in Polish, *rymuie*, and in Russian, *remench*,

[1] See the Saxon dictionary.

[1] lb.

express the same [*u*]. If there was nothing in common between our *rhiming*, and that sort of poetry to which our Saxon ancestors applied *dryme* and *riman*, and the Franks *irrimen*, how came this singular word to pervade Europe? It could not be merely as the word meant *poetry*, because each had other synonyms for this. Nor could it be from the Latin *rythmus*, unless there was some connexion between the ancient *rythmus* and our *rhime*.

The ancient song, once so popular in Gothland, on the Lombards, and which, Stephanius says, seems by the last verse to have been made after the close of their empire, and while Charlemagne was reigning so extensively in Germany and Italy, is also in *rhime*. I will cite the four first lines as a specimen.

Ebbe oc Aage de Hellede fro

Siden de for hunger aff Skaane dro

Da stædis næst vorum gute Gutland

Met gamle oc unge baade Quindum oc Mand.

Steph. in Sax. 181.

And, as the vernacular poetry of a nation more commonly follows ancient rules and forms than new and difficult modes, I think this song increases the probability that rhyme was used in the ancient languages of Europe.

The next opinion I shall beg leave to support is, that *rhime* did not arise either among Italians, or Saracens in the eighth century, but was in existence long before. My argument here will be of a more decisive shape than on the former topic, because it will be based on facts.

Without dwelling on the Hymns of Bede, which have a rhiming tendency, I will first mention BONIFACE, the Anglo-Saxon, who devoted himself to convert the uncivilized Germans, and who

[*u*] I take these words from the dictionaries of these languages.

perished about 755. He closes a letter to Nithard with 28 lines rhimed [x]. The first are,

Vale frater florentibus  
Juventutis cum viribus  
Ut floreas cum domino  
In sempiterno folio.  
Qua martyres in cuneo  
Regem canunt æthereo  
Prophetæ Apostolicis  
Consonabunt et laudibus  
Nicharde, nunc nigerrima  
Imi Cosmi contagia.

One of his correspondents, Leobgytha, also uses *rhime*.

Arbiter Omnipotens, solus qui cuncta creavit  
In regno Patris, semper qui lumine fulget  
Qua jugiter flagrans, sic regnet gloria Christi  
Illæsum servet semper te jure perenni.

She says she learnt her poetic art from Eadburga his pupil [y].  
Cena, one of his correspondents, in a letter to Lullus, inserts six hexameters which rhyme in the middle [z].

Vivendo felix Christi laurate triumphis  
Vita tuis, sæclo specimen charissime coelo  
Justitiæ cultor verus pietatis amator  
Defendens vigili sanctas tutamine mandras  
Pascua florigeris pandens prædulcia campis  
Judice centenos portans veniente maniplos.

[x] XVI. Magna Bibliotheca Patrum, v. 49. ed. Paris, 1654.

[y] Ib. p. 62.

[z] Ib. p. 91.



But the great evidence that *rhime* was in use in Europe before the eighth century, is our ALDHELM, a West Saxon bishop. His poetry was peculiarly admired by our Anglo-Saxon ancestors. His evidence on this curious subject has been wholly overlooked. He died in 709, and therefore his works properly belong to the preceding century, because in that he must have principally lived.

I was led to examine Aldhelm by observing, that three lines which Simeon of Durham quotes from him, *rhime* in the middle [a]. Soon afterwards, I read a letter from Lullus, the contemporary of Boniface, who says to a friend, "I pray you to direct to me some little works of bishop Aldhelm, either of *prose*, *metre*, or *rhime*," (*seu profarum, seu metrorum, seu rhythmicorum*) [b]. There could be no doubt that *rhythmicorum* put for a class of works distinct from *metre*, meant *rhime*; and in this sense subsequent monks used it.

I was not so fortunate as to meet with his *De octo vitiis*, which is extant; nor could I find any of his Saxon poetry, for which he is so famed. I observed, however, a poem, printed among the letters of Boniface, in which collection are also some of his letters, which had at the end of the MSS. the words "finit carmen Aldhelmi[c]." [c].

This, as I expected, is in complete *rhime*. It attests itself to be written by an Anglo-Saxon, as its author mentions his travelling through Devonshire and Cornwall.

Sicut pridem pepigeram  
Quando profectus fueram  
Usque diram Domnoniam  
Per carentem Cornubiam.

[a] Twyſden's Decem Scriptorum, I. p. 112.

[b] Magna Bibliotheca Patrum, XVI. p. 75.

[c] Mag. Bib. T. XVI. p. 75.

By a letter of Aldhelm's yet extant, we find he corresponded with Geraint, the king of Cornwall [d].

On reading Aldhelm's treatise on virginity [e], which is written in prose, I was struck with the rhimed passages I perceived in it. In one place I saw, though neither by the printing, nor by any accompanying words, distinguished from the prose context, these obvious and intentional rhimes.

Beata Maria

Virgo perpetua

Hortus conclusus

Fons signatus

Virgula radiceis

Gerula floris

Aurora folis

Nurus patris [f].

In other places, as p. 362, 344, were also appositions of rhiming syllables, which could not be accidental.

But one remarkable passage puts it beyond all doubt that Aldhelm used *rhime*; for, after some remarks in prose, he adds, "ut non inconvenienter *carmine rythmico* dici queat," (as may be expressed not unsuitably in *rhimed* verse); he then subjoins as his specimen these rimes:

Christus passus patibulo

Atque leti latibulo

Virginem Virgo Virgini

Commendabat tutamini [g].

[d] It is in the Mag. Bib. T. XVI. p. 65.

[e] The edition I shall cite is Dr. Henry Warton's. It follows some works of Bede. London, 1693

[f] Aldhelm, p. 342.

[g] Warton's Aldhelm, p. 297.

His example shews that by *rythmico* he meant *rhimed*, and he is the earliest instance, I know, of giving this sense to the Latin term.

Here then is an example of *rhime* in an author who lived before the year 700, and he was an Anglo-Saxon. Whence did he derive it? Not from the Arabs; they had not yet reached Europe. I would rather refer it to the popular songs in his own language, or in the language of his neighbours, than to any other cause.

But if rhime was in existence before 700, did any one else use it? I have found several. The Spanish bishop EUGENIUS, who died 657, has it in some of his poems. His little poem on the inventors of letters, is in *rhime*.

Primas Hebræas Moyses exaravit literas  
Mente Phœnices sagaci condiderunt Atticas  
Quas Latini scriptitamus edidit Nicostрата  
Abraham Syras et idem repperit Chaldaicas  
Isis arte non minori protulit Ægyptias  
Gulfila prompsit Getarum quas videmus ultimas.

In his poem on old age, *rhime* is very frequent. So in his *Monosticha* on the plagues of Egypt [h].

DREPANIUS FLORUS, who lived about 650, used rhime. His paraphrase on the 27th psalm consists of stanzas of four lines. In almost all of these, two lines at least are rhimed. The two following are wholly so.

Audi precantis anxia  
Pater super me murmura  
Dum templa cœli ad ardua  
Elata tollo brachia.

[h] These are all published by Rivinus in his *Patrum Hispaniarum Musæ Sionæ*.  
Lips. 1656.

Hic namque virtus inclita  
 Plebis beate premia:  
 Hic ipse Christo proflua  
 Servat salutis gaudia[i].

In the year 615 died COLUMBANUS the Irishman [k]; he was an abbot in Gaul, and afterwards in Italy. He was the author of a few poems, which have been oftentimes printed. The one which I shall notice here, is in *rhimed* Latin verse.

Leyser cursorily says, "it does not seem to be of this age [l]." He gives no reasons for his opinion, nor do I know what reason he could have had for thinking it of a later age, except its *rhime*. It was not then known by the learned that *rhime* existed in this age. The preceding pages, however, prove that *rhime* was in use at this time.

This poem was first published by Goldastus [m], but without his knowing it to be a poem. After the poetry of Columbanus, in the same volume, Goldastus edited two of his letters, as he called them, one of which is the *rhimed poem* in question. It is curious that neither Goldastus, Usher, Leyser, nor Fabricius, who perused the poetry of Columbanus, discerned that this letter was a *poem*. The bishop of Kilmore first remarked it to Usher, who, on this intimation, first published it as a poem [n]. It consists of 41 *rhimed* couplets. The first four are these:

Mundus iste transit et cotidie decrescit  
 Nemo vivens manebit, nullus vivus remansit  
 Totum humanum genus ortu utitur pari  
 Et de simili vita sine cadit æquali.

[i] The poems of Drepanius are in the eighth volume of the Mag. Bib. p. 728.

[k] Fabricius Bib. Med. Latin, I. p. 1125.

[l] Hist. Poet. Med. Ævi, p. 180.

[m] In his *Parænetici Veteres*, p. 146.

[n] *Veterum Epistolarum Hibernicarum*, Syllgoe, p. 122. The poem is in p. 9.



Goldastus says he saw two copies of it in the library of the monastery of St. Gall; one of good antiquity (*bene antiquum*) but anonymous; another, not less ancient, but far preferable in this respect, that it expressed the author's name [v].

Goldastus also published with it another short composition of the same author, from a very old MS. communicated to him by the superior of the abbey of St. Gall, intitled, "incipit epistola Sci Columbani." This, though apparently *prose*, yet like Aldhelm's work, has some *rhime* interspersed in it [p].

Quæ quotidie fugis

Et quotidie venis

Quæ veniendo fugis

Et fugiendo venis

Diffimilis eventu

Similis ortu

Diffimilis luxu

Similis fluxu.

It may be remarked, that this letter, the *rhimed poem*, and the other poetry of Columbanus, have great identity of subject and thought.

That *rhime* was used in the sixth century, appears from some poems of VENANTIUS FORTUNATUS, the bishop of Poitou. He was a very fertile poet, and as the classical metres were the standards of all elegant and imitated Latin poetry, he generally used them. Sometimes, however, he indulged in fantastic modes, which I will not here describe, and sometimes he *rhimed*. He lived between 500 and 600. One of his poems is a hymn to the baptised, published by Martene in his *De Antiquis Ecclesiæ Ritibus*, from a

[v] *Parænetici Vet.* p. 153.

[p] See it in Goldastus, p. 143, and in Usher, p. 7.

MS. in the cathedral church of Poitou. It is also reprinted by Fabricius in his *Bibliotheca Mediae Latinitatis*, Tom. II. p. 544. It is all in rhyme. The three first stanzas are,

Tibi laus perennis auctor

Baptismatis sacrorum

Qui sorte passionis

Das præmium salutis.

Nox clara plus et alma

Quam luna sol et astra

Que luminum corona

Reddis diem per umbram

Tibi laus.

Dulcis, sacra, blanda,

Electa, pura, pulchra

Sudans honore mella

Rigans odore chrisma

Tibi laus.

There is another poem of this author handed down to us, which is in rhyme. It is an elegy on Leontius. I quote it from his works in the *Bibliotheca Magna Patrum* of Paris, Tom. VIII. p. 776. It has 23 stanzas. The three first are,

Agnoscat omne seculum

Antistitem Leontium

Burdegalense præmium

Dono superno redditum

Bilinguis ore callido

Crimen fovebat invidum

Ferens acerbum nuncium

Hunc jam sepulchro conditum

Celare

Celare se non pertulit

Qui triste funus edidit

Et si nocere desiit

Infana vota prodidit.

This author has other poems on Leontius, not *rhimed*; but in several of his poems he gives us indications of a mind acquainted with rhyme, and occasionally, but not continually, using it. I believe the works of Isidorus, who lived in this century, also exhibit rhyme [q].

It is remarkable, that the persons whom I have adduced as using *rhime*, were Anglo-Saxons, Spaniards, an Irishman, and Franks. If my opinion be just, that *rhime* was used in the ancient languages of Europe, the source is at once obvious whence these authors had it.

But in the very century in which Fortunatus flourished, the Welsh bards lived, who were mentioned in the Anglo-Saxon history, and who have been discredited by some because they use *rhime*. But as I have proved *rhime* to have been used in Latin poetry at the very time they lived, I think I have a right to produce them as instances of *rhime* existing in one of the most ancient languages of Europe. The argument that they were supposititious, because they used *rhime*, must at least be abandoned. Their works have been just printed in their original language in the "Archæology of Wales" by some very public-spirited Welshmen. In this, the works of Aneurin, Taliesin, Llywarch Hen, and Myrdhin, occupy the first part.

I have to apologize for intruding so long on the patience of this indulgent Society. I will only add that Albinus quotes a *rhimed* poem of Sedulius, an Irishman who lived in the middle of the

[q] Alcuin or Albinus quotes one which abounds with rhyme, and I see a hymn in the catalogue of his works by Fabricius, which is rhimed.

fifth century [r], and that many *rhimes* occur in the hymns and poems of *Prudentius*, who lived in the same age, which, I think, cannot have been accidental. There is also a rhimed poem among the works of *Pope Damasus*, who is placed in the fourth century [s]. I think that all this can be only accounted for by supposing, as I have done, that rhyme existed in the popular poetry of the Gothic as well as Celtic nations, which individuals occasionally and capriciously imitated in Latin. At first the imitations were few, and, being drawn from barbarian example, were perhaps disreputable; but after all Europe became the conquest of the barbarians, and literature became valued by them, *rhime* was more used and more esteemed.

The great facts, however, that it never wholly superseded the classical metres in Latin poetry, but yet has completely established itself in the vernacular languages of the best parts of Europe, seem to me to attest that to the poetry of these languages it never was unknown.

At a future period a leisure hour may perhaps be not misemployed to consider if any thing on this subject was known to the Greeks and Romans.

I have the honour to be,

Reverend Sir,

with great respect,

Your very obedient humble Servant,

Jan. 18, 1802.

SHARON TURNER.

[r] *Albinus officia per serias*, p. 303, Paris, 1617. *Albinus* was the friend of Charlemagne.

[s] *Rivinus* published the poems of *Damasus* in his *Par. Hisp. Quat.*



XXVII. *A further Inquiry respecting the early use of Rhime, by Sharon Turner, Esq. F. A. S. in a Letter to the Rev. John Brand, Secretary.*

Read June 24, 1802.

REV. SIR,

I TROUBLED you a few months ago with some examples of the antiquity of rhyme in the western nations of Europe. Many of them had not been noticed before; especially our Saxon Aldhelm, whose work completely establishes the certainty that rhyme was in existence in the seventh century. Aldhelm's authority is the more important, because he characterises the instance he quotes with the epithet "*rythmico*." The instances which were given of its earlier use derived additional probability from Aldhelm's example.

As my remarks went to prove that rhyme was an appendage to the vernacular poetry of the ancient nations of Europe as well as of India, Arabia, and China, it seemed to me to be a matter of some curiosity to inquire if it was at all known to the *Greeks* and *Romans*. As you politely mentioned that you should be glad to hear from me on this subject, you will excuse my troubling you with this letter.

The object of the former remarks was to shew that the authenticity of the Welsh bards had been unjustly objected to, because they used rhyme. I traced rhyme from century to century into the period at which they lived, and it seemed to me that this series of examples made each more credible. I briefly hinted at two instances of rhyme which were earlier than the sixth century.

I have since met with another rhimed poem which would alone remove every doubt of the existence of rhyme before the Welsh bards wrote. This poem is so remarkable that I cannot avoid mentioning it by way of appendix to my former letter, before I begin the subject of the present.

It is the popular Latin poem which St. Austin wrote against the Donatists. It is wholly in rhyme. Each verse begins with a letter of the alphabet as far as V and contains 12 lines in each. The whole makes up 270 lines, all ending in the same rhyme, which is e. Perhaps no other poem has appeared which contains so many lines of one rhyme.

It begins with a line which, as a chorus, is repeated at the end of every verse. This contains a middle rhyme.

“Omnes qui gaudetis de pace, modo verum judicate.”

I will only cite the first verse, which begins with A [a].

“Abundantia peccatorum solet fratres conturbare :

Propter hoc Dominus noster voluit nos præmonere,

Comparans regnum cœlorum reticulo misso in mare

Congreganti multos pisces, omne genus hinc et inde

Quos cum traxissent ad littus tunc cœperunt separare

Bonos in vasa miserunt, reliquos malos in mare.

Quisquis recolit evangelium, recognoscat cum timore :

Videt reticulum ecclesiam, videt hoc seculum mare

Genus autem mixtum piscis, justus est cum peccatore

Seculi finis est littus, tunc est tempus separare

Quando retia ruperunt, multum dilexerunt mare.

Vasa sunt sedes sanctorum, quo non possunt pervenire.

Each letter of the alphabet as far as v introduces as many lines.

[a] St. Austin's Works, Vol. VII. p. 3. Lyons, 1586.

St. Austin was born in A. D. 354, and died in 430. This is therefore a specimen of rhyme not only very decisive, but very early.

But the words of St. Austin which introduce it are as important as the poem, in proving the antiquity of rhyme. He says he wrote it in this form on purpose that it might be popular, that it might be level to the capacity of the lowest vulgar, be impressed on their memory, and be sung by them; he adds, "therefore I would write it in no other manner lest metrical necessity should compel me to use any words not familiar to the vulgar [b]."

A poem so written as "to reach the knowledge of the lowest vulgar, and of those utterly unskilled and ignorant, and as far as possible to fasten upon their memory," which are his exact words, must of course present to us a real specimen of vulgar poetry, and if so, rhyme was an appendage to the vulgar Latin poetry of the fourth and fifth centuries. We may here recall to our recollection the vulgar Latin song on the victories of Chlotarius mentioned in my former letter.

To find rhyme a part of vulgar Latin poetry in the fourth century would of itself make us suspect that it was not unknown to either Rome or Greece. But I will now advance to some direct proofs on this subject.

On looking over the treatises of some Roman rhetoricians, I found the figure *Ομοιοτελευτες* or *similiter desinens*, mentioned by most.

The word itself, which means "*a similar ending*," sufficiently implies rhyme; but the instances of it, which the authors adduced, proved it to express a rhiming close. It is mentioned by Rutilius Lupus, in his little tract *De Figuris Sententiarum* [c], who is more than once praised by Quintilian [d]. It is also noticed by

[b] Ex. lib. Retract. D. August. 20.

[c] Published among the *Antiqui Rhetores Latini* by Capperonius. Straßb. 1756.

[d] As L. ix. c. 3, and L. xiii. c. 1.

Aquila Romanus [e], and by Martianus Capella [f]. Our venerable Bede, following such authorities, in his book on Tropes [g], defines the *homoioteleuton* so as to shew that he understood it to mean what we call *rhime*; for he says, it is a similar termination, when the middle and end of a verse or sentence finish with a similar syllable; he adds, that "poets and orators often use it. "The poets in this manner,

"Pervia divisi, patuerunt coerulea ponti."

This is an exact middle rhime, or what is commonly called Leonine rhime. The hexameter poem of Hrosvitha, the contemporary of Athelstan, is in this rhime.

The specimens of this figure which are given in the *Rhetorica ad Herennium*, L. iv. are,

Turpiter audes facere  
Nequiter studes dicere.

Also,

Vivis invidiose  
Delinquis studiose  
Loqueris odiose —  
Audacter territas  
Humiliter placas.

These rhimes in the Latin rhetoricians induced me to inquire if Aristotle had any such in his work on rhetoric. In his third book, c. 9, I found that he also noticed figures of diction which were of this kind.

He describes the *Παρομοιωσις* to be when each *κλον* has the same endings. His first example is,

[e] In his book on figures and elocution, excerpted from Alexander Numenius, c. 15.

[f] De Rhetorica, p. 429.

[g] p. 378.



Ὁ ἤθησαν αὐτὸν παῖδιον τοκεῖναι.

Ἀλλ' αὐτὰ αἰτίαν γέγονεναι.

His next is,

Ἐν πλείσταις δὲ φροντισί.

Καὶ ἐν ἐλαχίσταις ἐλπίσι.

He gives also an example of the *homoioteleuton*, which is this

Τὶ αὖ ἐπαθεῖς δεινῶ.

Εἰ ἀνδρ' εἶδες ἀργῶ.

These are obviously rimes.

Aristotle and most other critics mention three other figures with the *homoioteleuton*, which they sometimes resembled in their effects. These were the *Παρίσων*, the *Ὀμοιοπῶλον* and the *ἰσοκύλον*. But though these often produced the *homoioteleuton* their essential definitions are different.

We cannot read the criticisms of Grecians on this subject, without being fully satisfied that the *homoioteleuton* as well as the other three ornaments of style were intentionally used by Grecian authors. It is expressly stated that some used them more frequently than others. The orator Gorgias is pointed at by Cicero as having introduced them into prose [h]; and Isocrates is remarked for his great attachment to them, especially in his youth. Dionysius Halicarnesseus mentions, with some intimations of disapprobation, the fastidious nicety of Isocrates on this subject [i]. The great principle which Isocrates pursued in his early compositions, was to make them rythmical; and perhaps no one, except Cicero, has made his prose so full of melody.

Quintilian, at the same time that he describes Gorgias as immoderate in pursuit of those syllable-beauties, also mentions that Isocrates and Cicero delighted in them. He says, with his usual good

[h] See his Orator.

[i] Παρί των αρχαιων ρητορων, p. 74, 95, 96. Oxon. 1781, and read also p. 172.

sense and good taste [k]. "They afford a pleasure which is not unacceptable to us unless they are too frequent. Cicero gave dignity to these trifles by the weight of his matter. By themselves they appear cold and idle affectation. But when they accompany impressive observations, they seem to occur naturally, and not to have been elaborately sought for."

As Quintilian refers to the works of Isocrates as containing much of these rhiming graces, I was tempted to examine the composition of the Grecian orator. I found it to abound with rhiming syllables in the middle and end of his periods. As specimens, I will mention the following, which occur with several others in a short extract from his *Παραίνεσις*. The first instance shall be a parenthesis.

Εξυσίαν μὲν τῇ ραθυμῇ παρασκευαζών

Ἐπὶ δὲ τὰς ἡδονὰς τὸς νῦν παρακαλῶν.

Sometimes his two last words rhyme,

Ἀλλὰ τὰ τοῖς θεοῖς θύειν

Καὶ τοῖς νομοῖς ἐμμένειν.

Sometimes his sentence is a triplet, as in the beginning.

Ὡς πολλοὶς μὲν, ὦ, Δημονικε, πολὺ διεψάσας

Εὐρησομέντας τε τῶν σπυδαίων γυμνάσας

Καὶ τὰς τῶν φαυλῶν διαγοῖας.

Although we meet with these in a prose work, yet the authority of both Grecian and Roman critics compels us to believe that they were intentional.

After having observed these rhimes in prose, it was an obvious thought to inquire if the classic poets used them. I believe several gentlemen have occasionally amused themselves with noticing lines

[k] Instit. Orat. L. ix. c. 3. p. 686. Ed. 1665.

that rhimed in the Latin poets. But it did not answer the object of my inquiry, merely to find lines together which rhimed, because it is probable, in the course of classical poetry, that such instances would accidentally occur. I wanted proof that poets intentionally introduced them in their verses; and while I was meditating how I should attain this proof, and guard myself from mistaking *accident* for *design*, it occurred to me that we had a very minute critique of an ancient Grecian on the style of Homer. No authority could be so valuable or so decisive as this, and therefore I eagerly referred to it to see if he noticed rhimes in Homer.

The work I allude to is the Greek life of Homer, which Gale attributes to the elder Dionysius Halicarnesseus, and which is usually prefixed to the best editions of the Chian bard [1]. Gale, in his enthusiasm, calls it a *golden book*. Mr. Gibbon, who is more temperate, admits it to be a valuable piece.

In mentioning the figures which Homer uses, this Grecian critic says that he has the *schema ομοιοτελευτον*, in which the divisions of the period end in similar sounds, and have the same syllables at their close. His instances shew that his definition alluded to what we would call rhyme.

Χρη ξεινον παροντα φιλει  
Εθειλοντα δε πεμπειν [m].

His other quotations from Homer are

Ουτ' ανμοισι τινασσεται  
Ουτε ποτ' ομβρω Δευεται  
Ουτε Χιον επιπληνεται  
Αλλα μαλ' αυθη πεπληται  
Αννεφαλος λευκη  
Δ' επιδεδρομεν αιγλη.

[1] It is in Gale's *Opuscula Mythologica*, from p. 283 to 404. [m] p. 300.

The critic says that this *homoioteuton*, and the other figures he mentions, impart much grace and beauty to a composition. He adds, that Homer gave a proof how much *he loved art* in composition, by oftentimes using both this *homoioteuton* and another figure in the same sentence.

What is this but saying that Homer sometimes intentionally made use of *homoioteuton*, or rhiming closes. It is true that even a Grecian could not know what motives actuated Homer in his composition; but his opinion, that the rhiming peculiarity was the effect of *art*, not of *chance*, and the fact, that Aristotle held it out to the attention of the orator, incontestably prove, that the pleasing effect of occasional rhyme in a composition, was known in that day, and was used for its effect by those who aimed at the graces of diction. This is all I mean to urge. The Grecians were acquainted with the existence of rhyme; they used it as an occasional beauty both in their poetry and their prose, though it was not admitted to be the characteristic of either, and though good taste exacted that it should not be frequent.

As the Greek critic, long before modern poetry had being, remarked the rhimings in Homer, we may follow his steps, and see how often Homer has indulged in them.

In the first book of the Iliad, which I will mention as a specimen of the rest, I have observed 58 lines of which the *middle* and the *end* rhyme together. There are also 95 lines which rhyme together at the *end* like our poems.

It may be proper to give specimens of each. The 13th and 17th lines are middle rhimes.

Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα

Ἀτρῆϊ δαί τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί.

But it may be a more satisfactory specimen to quote *nine* lines occurring together, of which *seven* have middle rhimes.



V. 150. Πως τις τοι προφρων επεσιν παιθηται Αχαιων  
 Η οδον ελθεμεναι η ανδρασιν ιφι μαχεσθαι  
 Ου γαρ εγω Τρωων ενικ' ηλυθον αιχημηταιων  
 Δευρο μαχησομενος· επει κτι μοι αιτιοι εισιν  
 Ου γαρ πρωπο' εμας εως ηλασαν υδε μιν ιππας

155. Ουδε πο' εν φθιη εριζωλακι βωβιανειρη  
 Καρπον εδλησαν'· επει μαλα πολλα μελαξυ  
 Ουρια τε σκιον'ια, θαλασσα τε ηχησσοα  
 Αλλα σοι, ω μεγ' αναιδεσ, αμ' εσπομεθ' οφρα συ χαιρης.

That seven lines out of nine should have middle rhimes, looks to me like an intentional circumstance.

Of the final rhimes, the following instances may be adduced from the first book of the Iliad.

The whole of this speech of Jupiter seems purposely rhimed, though the first couplet exhibits an imperfect accordance.

V. 561. Δαιμονή αιει μιν εΐσαι υδ' σε λήθω.  
 Πρῆξαι δ' ἔμπης ὅτι δῆσαι αλλ' ἀπὸ θυμῷ  
 Μαλλον ἐμοὶ εἶσαι· τὸ δέ τοι κ' ῥίγιον εἶσαι  
 Εἰ δ' ἔτω τῶτ' εἶν, ἐμοὶ μέλλει φίλον εἶσαι  
 Ἄλλ' ἀκέσσο· κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθω·  
 Μὴ γὰρ τοι ἔχρ' αἰσῶσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ,  
 Ἄσσοι ἰοῖθ', ὅτε κεν τοι ἀάπλ' εἰς χεῖρας ἐφίω.

The following passages also exhibit rhimes.

V. 95. Τυνηκ' ἀρ' αλγέ' ἔδωκεν Ἐκχολος ἡδ' ἐτι δώσει  
 Ουδ' ογε πρην λαιμοιο βαιρειας χειρας αφιζει  
 Πρην γ' απο πατρι φιλω δομεναι ελικωπιδα κερην  
 Απριατην αναποινον, αγειν θ' ιερην εκαλομενην  
 Ες Χρυσην· τοτε κεν μιν ιλασσομενοι πεπιθοιμεν

v. 459. Ἀν εἴσαν μὲν πρῶτα, καὶ ἐσφαζάν, καὶ εἰδύσαν  
 Μῆρ' ὅς τ' ἐξέταμον, καὶ αὖτε κνίσσῃ ἐκαλύψαν  
 Διπλῶχα ποιησάμεν, ἐπ' αὐτὰν δ' ὠμοθετήσαν.

I cite these passages in preference to others, because, when so many lines occurring together are rhimed, the evidence of intention becomes more striking.

In the hymn to Ceres, published as Homer's by Ruhnkenius (whose critical epistles on it have been so much admired) I found 50 lines with *middle* rhimes, and 78 lines which rhyme at the *end*. About the same proportion obtains in the Argonautica ascribed to Orpheus. In the *Ἰλίου πῦρ* of Tryphiodorus are 49 *middle* rhimes, and 80 lines of *ending* rhimes, or *couplets*. They occur with varying frequency in the Idyllia of Theocritus. In Callimachus they are more rare. That they should not so frequently occur in *some* poets, as in *others*, may be expected, not only because *rhime* was an ornament of Grecian style which different tastes differently appreciated; but because, as it cannot be made without some labour, it is not probable that every poet would be equally industrious for so minute a decoration.

Muratori, in his dissertation on the Italian poetry [n], has discussed at large, but very digressively, the antiquity of *rhime*. He mentions *some* of the examples which I cited in my former essay, though he seems not to have been acquainted with *others*. He notices *rhimes* in Cicero, Varro, and Ennius, but seems to have been fearful of laying too much stress on the subject, on account of the objection that they might have been casual.

If I had only met with the instances cited by Muratori (whose treatise I did not see till I had begun this letter) I should have also hesitated to pronounce decisively that the Grecian poets intentionally used *rhime*. But I think, that the authority of Homer's

[n] In his *Antiquitates Italiae Medii Ævi*, Vol. III. p. 664.

Greek biographer and critic (which Muratori had not observed) justifies me in urging with more certainty that occasional rhyme was an allowed and established beauty of diction, used purposely for ornament by Grecian poets, and noticed and commended as such by ancient critics, when sparingly used.

Having such authorities to rest upon, I conceive that the instances of *rhime* which Muratori quotes from Cicero's Tusculan questions, L. i. may be fairly adduced as specimens of Roman rhimes not accidentally coming together, but deliberately chosen. The first is a triplet from Ennius:

Hæc omnia vidi inflammari  
Priamo si vitam evitari  
Jovis aram sanguine turpari.

Cicero's next citation is anonymous.

Coelum nitescere, arbores frondescere  
Vites letificæ pampinis pubescere  
Rami baccarum ubertate incurvescere[o].

On looking at the fragments which remain of Ennius, I perceive that his epitaph on himself is rhimed [p].

Muratori has, I think, satisfactorily proved that there was a rude, vulgar poetry among the ancients, which did not observe the laws of metre, but merely followed *rythmus*. Of this sort were the Fescennine and Saturnalian verses, which the regular poets

[o] We can hardly avoid recollecting Cicero's own line, which is a middle rhyme.

"O fortunatam natam me consule Romam.

[p] Adspicite O Cives senis Ennii imagini' formam:  
Hic vostrum panxit maxima facta patrum.  
Nemo me lacrimis decoret, neque funera fletum  
Faxit: quor' Volito vivo' per ora virum.

Merula's Ennius. Leyden, 1595, p. 55.

spoke

spoke of with contempt, because void of all art and measure. His opinion, that this *rythmic* poetry was the first poetry that appeared in Greece, and was abandoned by the men of genius when the regular modes of metre were introduced, but still survived among the vulgar, appears to me to be very consistent with the few facts that remain on this subject. In conjecturing that rhyme was a part of the ancient *rythmus*, he intimates nothing that is absurd.

The ancient *rythmus* was, however, certainly not merely *rhime*. The *rythmus* of the classics meant, I believe, such a collocation of words as produced a sort of melody. The diction of Ossian, and Milton's *Paradise Lost*, are instances of modern *rythmus* without rhyme. So our Saxon ancestors frequently used a *rythmus*, or a melodious collocation of words without *rhime*. Indeed in all the ancient metres there is *rythmus*, because their great object was to suit musical melody. *Metre* is therefore *rythmus* produced by a peculiar and definite arrangement of syllables, according to their length.

Every collocation of words which produced on the ear a melodious effect, was a species of the ancient *rythmus*. Cicero labours much in his Orator to teach the Romans to place their words in this manner. His great anxiety to have the periods end with a verb of melodious cadence, had this object; hence he alters the sentence of Gracchus, "Probos improbare qui improbos probet," into "Qui improbos probet, probos improbare;" because probos improbare produced a *rythmical* effect [q]. Cicero was perhaps too minute on this subject. It is, however, certain that, temperately used, this attention to *rythm* gives to style a beauty of which modern authors are too negligent. Good sense or knowledge may as well be given with every additional charm, as without any.

[q] See his Orator.

I have



I have lately met with rhimes in some of the fragments quoted by Athenēus, which I think must be allowed to be intentional.

He quotes some lines from Epicharmus, of which the first six rhyme at the end [r].

Αγε δε παντοδαπα κογχυλια

Λεπαδας, ασπεδοις, γραβηλοις, κηκιβαλοις, τηθυνακια,

Βαλανοις, πορφυρας, οφρια συμμεμυκοτα.

Τα διελειν μιν ες χαλιπα, κατα φαγειν δ' ευμαρεα

Μυας, αναριτας τε καρυκας τε και σκιφυδρια

Τα γλυκεα μιν ενι, επισθειν, εν παγει μιν δ' οξεια.

So these five from Eubulus [s].

Τας φειδαλοις κερματων παλευτριας

Πωλοις κυριδος εξησκημενας

Γυμνας εφεζησ επικαιρους τεταγμενας

Εν λιπηγηταις η μισιν εωςας οιας

Ηριδανος αγνοις υδασι κηπιυσι κρας.

In another citation from Eubulus, seven lines are rhimed out of thirteen [t].

There is a ludicrous epigram of long-compounded words, by Hegesander Delphus, which is rhimed, and seems to have been meant to be an imitation of the vulgar style of poetry [u].

Οφρυανασπασιδαι ρινεγκαταπηξιγνεσι

Σακκογενειοτροφοι και λοπαδαρπαγιδαι

Ηματαυπεριβαλλοι, νηλιποκαιβλεπειλαισι

Νυκτιλαθραιοφαγοι, νυκτιπαταιπλαγιοι

Μειρακιεξαπται, και συλλαβοπιυσιλαβηται

Δοξοματαιισοφοι ζηταρετησιαδαι.

[r] Athen. Deipno. p. 85.

[s] Ib. p. 568.

[t] Page 108.

[u] Page 162.

A curious specimen of modern Greek rhyme occurs in the song which the Russians found at Chotzim in 1772. The lines rhyme in the middle [x].

I have already mentioned, in my former letter, the antiquity of rhyme in the East. The Chinese, the Hindus, and the Arabs, have used it from time immemorial. What formed the poetical style of the Egyptians and Phenicians, who introduced knowledge and civilization into Greece, cannot now be determined, from want of documents. There is, however, one fragment of Carthaginian poetry which has been preserved to us. This contains some middle rhimes. Five out of the first six lines rhyme in the middle [y].

N'yth alonim valonuth sicorath jismacon firh  
 Chy-mlachai jythmu mitflia mittebariim ischi  
 Liphorcaneth yth ben' ith jad adi ubinuthi  
 Birua rob syllohom alonem ubymifyrtohom  
 Bytlym moth ynot othi helech Antidamarchon  
 Ys fideli brim tyfel yth chili schotem liphul.

Rhime seems not to have been unknown to the ancient Hebrews. Martinaceus has traced it in the song in Deuteronomy, and the Lamentations of Jeremiah [z]. I have myself observed much of it in the book of Job. In the sixth chapter, verses 4, 7, 9, 13, 20, 22, and 29, are rhimed. In the seventh chapter, the 8, 10, 11, 13, 15, 19, 20, and 21 verses are rhimed. In the tenth chapter, from the 8th to the 19th verses are rhimed. I will cite the last as a specimen.

8. Jadeca yizzebuni vaj-jayfuni  
 Jatiad fabib vat-teballey-eni

[x] It may be seen in the Encyclopedia Britannica, under the article *Philology*.

[y] See it corrected from Plautus, in Bochart's *Canaan*, p. 800.

[z] See Muratori, who also mentions, from Huet, the rhyme in 1 Kings, xviii. 6.

9. Zecar-na ci ca-tromer yafit-ani  
Ve-el papar tesiben.
10. Ha-lo ce-tralab tattic-ani  
Ve-cag-gebinnah takpi-ani
11. por u-basar talbiseni  
U-ba yzamot ve-gidim tesocce-ani
12. Trajjim ve-tresed yafita yimmadi  
U-pekuddat-eca samarah rutri
13. V-elleh zapanta bilbabec  
Jadayti ci zot yimmae
14. Im hatati u-semart-ani  
Me yavon-i lo tenakkeni

The four following verses also rhyme, as do the three first verses of the chapter. In other chapters a similar proportion may be traced, which is too much to have been merely fortuitous.

I think we cannot recollect all these facts, and yet suppose that no knowledge of the effect and use of *rhime* spread into Greece amid the other communications from the East.

But it may be asked, if rhyme was at all known to Greece, how came metre, and not *rhime*, to form the great characteristic of Grecian, and thence of Latin poetry.

That nations may have used metre for their poetry, even though they also used rhyme, is proved by the instance of the Hindus. Though they have rhimed poems, they have also as many established metres in their poetry without the *rhime*, as the Grecians used [a].

After much reflection, I am induced to state, but with deference to those who may differ from me on the subject, that the cause to which the predominance, or rather the establishment, of metre

[a] Sir William Jones's Works, Vol. I.

in Grecian poetry may be ascribed, was their music. To their music I would refer the banishment of *rhime* and the use of *metre*.

It is amply stated by Dr. Burney, in the first volume of his History of Music, that the Greeks used the letters of their alphabet to express their musical characters. By varying these in size, shape, position, and accentuation, they made them to express 120 characters, and by multiplying these again in practice, they obtained 1620 notes. Two rows of these characters were usually placed over the words of a lyric poem. The upper for the voice, the lower for the instrument. These were not meant to express different parts with respect to harmony, as with us. They were unisons to each other.

But these alphabetical notes did not mark the time; yet without a notation of time what is music? To obviate this defect, the Greeks marked the duration of their musical sounds by the length or shortness of the syllables to which they were appropriated. Metrical poetry was therefore the notation of their musical time. They had not quavers, crotchets, minims, and semibreves, as we have. They determined the time of their musical notes by selecting words whose long or short syllables could be so placed as to make the melody required.

The Grecian music was chiefly vocal music, and their ancient poems were sung. It appears, therefore, to me, most probable that their hexameter verse came first into use, because the time which the metre gave to its notes produced an agreeable musical recitative, or heroic air<sup>[b]</sup>: at least we know that lyric metre was expressly adapted to a musical purpose. We may consider other metres as so many marks of the time of other musical airs.

In a succession of ages, however, and especially among the later

[b] In admitting this supposition, I conceive that I do not jar with any authority which ascribes the origin of the hexameter verse to the Pythian oracle (Pliny, L. vii. c. 57) because, by whomsoever first used, the reason of its adoption was the same.



Greeks and the Romans, poetry was written without reference to music; but before this practice began, the style and measures of poetry had become fixed in Greece by the practice of their best poets, and by general habit; and therefore metre continued to be the only characteristic of classical poetry.

Such variations of taste may be often noticed in the history of literature. Though our ancestors wrote tragedies in rhyme, it is now banished for ever from dramatic compositions; and though we use rhyme in our other poetry, and though Europe for centuries rhimed even their Latin poetry, yet every modern who writes Latin poems, most sedulously avoids all rhiming as an unpardonable barbarism. After Homer and Hesiod had immortalized the use of the hexameter, and the ancient dramatists the iambic verse, what man of taste in Greece would have allowed these metres to have been superseded?

I presume, therefore, on the whole, to say, that although metre became the characteristic of the Grecian poetry, from whom the Romans imported it, yet, that this fact does not prove that the earliest Greek poets were unacquainted with rhyme. Metre came into use because it became a law to regulate their melody by their syllables. Rhime was not used as the essential requisite to their poetry, because it could contribute nothing to mark its musical time. That the pleasing effect of rhyme did not, however, pass unnoticed, is evident from its being classed among the rhetorical and poetical figures, under the names of the *ομοιοτελευτον* and the *παρομοιωσις*. In this form rhyme was used by the Greeks and Romans as one source of that *rythm* of which they were so enamoured. Rhime was therefore not unknown in Greece and Rome, but it was never admitted to form any characteristic of their poetry, as with us. In this light it was never thought of for Latin or Greek verse, till the barbarians, to whose poetry it was familiar, had overspread the Roman empire. When Rome was frequented

by the rude nations whom she had conquered, then *rhime* began to usurp more influence in her poetry than merely to attune a period occasionally. Some of the barbarians who studied the Roman literature, and wrote in the Roman language, endeavoured to make their poetry both in the Roman and the native manner, and hence we have the strange anomaly of poems at once *metrical* and *rhimed*. Others omitted the *metre* and adopted *rhime* by itself. The same peculiarity of taste which made Gorgias and Isocrates esteem such things as others called puerile trifles, produced many imitations. In those ages when classical learning was little cultivated, and especially in the seventh and eighth centuries, the love of rhime became still more general. It maintained its ground in the vernacular poetry of Europe, and for a time established itself in Latin composition. At length, good taste and sound criticism emancipated themselves from the bondage of ignorance and barbarism. Rhime was proscribed as an *usurper* in all Latin poetry, and the reign of metre was restored. But as rhime had been the natural and accustomed ruler of our vernacular poetry, *there* its sovereignty was permitted to continue, because it was as *impossible* as it would have been *unjust* to have dethroned it.

I have the honour to be,

Reverend Sir,

with much esteem and respect,

Your most obedient and faithful servant,

Featherstone Buildings,

April 28, 1802.

SHARON TURNER.

XXVIII. *Explanation of the Inscription on a Brick from the Site of ancient Babylon, by the Rev. Samuel Henley, M. A. F. A. S. in a Letter to the Rev. John Brand, Secretary.*

Read November 19, 1801.

DEAR SIR,

I WILL thank you to present to the Society, in the name of M. Millin, *superintendant of the National Museum at Paris*, an engraving, received from him two days ago. It exhibits the face of the celebrated Persepolitan monument, brought lately to France by M. Michaux. The identity of characters upon it with those on the ruins of Persepolis, and their likeness to the characters on the bricks of Babylon, have induced me to consider the latter with attention. The remarks, however, which I here offer, chiefly concern the Brick of Dr. Hulme, recently submitted to the inspection of the Society. By presenting them for me, if you think them entitled to attention, you will much oblige,

Dear Sir,

Your obedient servant,

Howland Street, Fitzroy Square,

Nov. 16, 1801.

SAMUEL HENLEY.

ON the face of Dr. Hulme's brick, over two rude figures of a large dog, barking, and the head of a water-bird, is the following inscription:



which, expressed in Hebrew characters, distinctly exhibits the words  $\text{נֶחֱמֶה}$ , and literally signifies, A BRICK BAKED BY THE SUN.

That  $\text{נֶחֱמֶה}$ , in its primary sense, *placenta cocta* (Simonis Lexicon, by Eichhorn) is a baked brick, it is presumed no one will question; any more than that  $\text{שֶׁן}$ , signifies the *sun*; when the ground for so rendering it is given.

That  $\text{נֶחֱמֶה}$  was the name of an ancient city in Egypt, styled in Greek *Ἡλιουπολις*, the version of the LXX will prove:  $\text{ὈΝ}$ , *ἡ ἐστὶν Ἡλιουπολις*. (Exod. i. 2.) This city was built on a considerable hill in honour of the *sun*, (Strabo, Lib. xvii. p. 1158) who had there also a celebrated temple. Remains of these are still extant on their original site, now named Matarea, two hours N.N.E. of Cairo, consisting, as Shaw, Niebuhr, and later travellers relate, of a sphinx, obelisk, and fragments of marble, granite, &c. This temple is mentioned, not only by Strabo, but Herodotus, who also records, that an annual assembly was holden in it in honour of the presiding divinity. (Lib. ii. § 59.) Of the city and its sacred monuments, the destruction by the king of Babylon, Nebuchadnezzar, Jeremiah expressly foretold, (xliii. 8—13). *He shall break also the images of Beth-shemesht* (or, the temple of the Sun) *that is in the land of Egypt*. Now, that Heliopolis received its original name from the Sun, is indisputable, inasmuch as that, in ancient Egypt, he was denominated  $\text{ON}$ . This is evident from Jablonski, (Panth. Egypt. I. 137.) Georgi, (Alphabet. Tibetan. p. 87.) and expressly from Cyril, (in Hoseam, p. 145.) who, on reciting the Egyptian fable, which makes Apis the son of the Moon, and offspring of the Sun, adds, "*that the Sun was called*



called ON by the Egyptians:”—ΩΝ δὲ ἐστὶ κατ’ αὐτοὺς Ὁ ἭΑΙΟΣ, in perfect analogy with the Coptic ΟΕΣΣ which, in the language of Upper Egypt, signified LIGHT, and the Arabic عَيْن شمس the eye or fountain of light.

In perfect accordance with the inscription, are the hieroglyphical figures on the brick. That SIRIUS, the chief of the stars, was symbolized by a DOG, a thousand monuments will evince, independently of the name Αστροκύων, or *Dog-star*, which to this day he retains. The origin and application of this symbol, are, in themselves, sufficiently plain. The vigilance of a dog was significantly expressive of the star, which, by its heliacal appearance, gave certain notice that the sun had arrived at its greatest elevation. Hence, the LATRATOR ANUBIS in Egypt, which, according to the rabbins, was the same with NIBCHAZ, the *barking watch-dog* of the AVITES. In 2 Kings xvii. 24, we read that “the king of Assyria brought from Babylon, Cutha, Ava, and other cities, colonies to re-people the empty cities of Samaria, whose inhabitants this conqueror had carried away captive.” In verse 31, it is added that, as these nations, in their new settlements, set up their gods, so the gods of the Avites were Nibchaz and Tartak. The precise form of the latter is hitherto unascertained; but commentators explain it to have denoted, *the stated revolution of the Sun*; which perfectly agrees with the import of Nibchaz, literally signifying *the barking watch-dog*. (נבח from חזה to watch, and נבח to bark as a dog. Kimchi.) Thus, Abarbanel: והערים עשו נבחז שהיה והערים עשו נבחז שהיה and the Avites made Nibchas, by which is intimated, THE DOG THAT LOUDLY BARKS. Accordingly, about three hours from Berytus, towards Tripoli, the country these Avites occupied, is a high mountain, upon which was erected, on a column, a vast dog, which uniformly barked at the season. Though this monument be now overthrown, its remains are still visible in the neighbouring sea; whilst a river, that empties itself in it, still keeps the name of

of the river of THE DOG, *نهر الكلب*, *نهر الكلب*. This river the Greeks and Latins styled *Lycaeus*, from the resemblance, as is conjectured, to those that failed by, which the dog on the column might have born to a *wolf*; (Eichhorn's *Simonis*, p. 965.) but rather, as is probable, from both having a congruity in their hieroglyphic application; the wolf being sacred to the sun, as an animal of the dawn. Hence the wolf in the temple of Apollo at Delphi, and the epithet *Lycian*, ascribed to the same god; not to omit, that the term *ΛΥΚΑΒΑΣ* for a *year*, properly expresses an *anniversary procession of light*.

Nor so far as Egyptian hieroglyphics will go, is there any discrepancy in respect to the BIRD. The rise of the dog-star, or barking of Anubis, statedly proclaimed the overflow of the Nile; a constant concomitant of which was the IBIS. This bird, as such, is frequently seen on Egyptian coins; and, to express its relation to the Nile, with *two lotus leaves* on its head; which were the established characteristics on the head of that river when *personified* at the time of exundation: on the Nilometer also the same leaves appear floating upon the high-water line. Now, as to the like overflow with the Nile, the Euphrates is annually subject, it is more than probable, that Babylonia might have owed its deliverance from noxious reptiles to the same, or some similar bird. If so, the divine honours vouchsafed to the *Ibis* in Egypt, for its anniversary good offices, would afford, at Babylon, a sufficient reason for introducing the *bird* at this season, along with the *barking dog*, discriminative of it.

The inscription itself is in two views pertinent. This brick is unquestionably *sun-baked*; and, therefore, exhibited an effect of the intense power of the great "*Αραξ πυρος*;" but it had, perhaps, still greater pertinence, as, in that part of the structure which bricks with this impress were designed to occupy, each one might serve to commence a new series in the annual order of astronomical

mical records, which the entire pillar, or obelisk, might be destined to preserve. In Egypt, we know, one name of the *dog-star* was SETH, and that the most ancient and wise of the Egyptian astronomers, dated the commencement of their year from his heliacal rise. (Jablonfki, II. 51.) How far this name extended, it is not easy to define; but Josephus mentions a tradition of the existence of two brick pillars of *Seth*, one of them *sun-baked*, which contained astronomical records *antecedent to the flood*. The true history of this might be, that on them were inscribed a relative register of solar, lunar, and sidereal revolutions, adjusted to the series of antediluvian years. The Egyptians, however, dated the origin of the world from the first rise of the dog-star, and a notion not unlike it occurs in the sublime poem of Job, who bordered on the confines of Chaldea. (chap. xxxviii.)

Where wert thou when I laid the foundations of the earth?  
Whereupon were the sockets thereof set?  
Or who laid the corner-stone of the same?  
When the *morning stars* sang together,  
And all the sons of God shouted for joy.

Though it were to a far less remote period, that the astronomical observations extended, which were recorded on bricks at Babylon, and thence transmitted by Callisthenes to Aristotle; they, however, fix the first foundation of that city to the time of Nimrod, and most accurately agree with its history by Moses.

But, here a consideration arises of no little importance. The inscriptions on the two sides of this brick essentially differ, the one being of *alphabetic* characters, the other *monogrammic*. Alphabetic characters of the same form may be seen, in frequent recurrence, upon both Egyptian and Phenician remains; yet, as far as I can discover, are visible on no other of these bricks; whilst the *monogrammic* occur on them all. Dr. HAGER, who hath written on

the Babylonian inscriptions with much erudition and acuteness, passes this topic unnoticed. By comparing, nevertheless, the bricks engraved in his work, it will be seen, from the order in which particular characters recur, that sufficient scope is left to suppose, the inscriptions of which they consist, are rather *NOTATIONS* than *NARRATIVES*. Nor do I apprehend, any evidence from the ruins of Persopolis, or the Persopolitan monument, I send herewith, will militate, in the least, against this conjecture. The figures Dr. HAGER has given from the cylinders, appear to indicate festivals, corresponding with the astronomical notices that accompany them; and the *goat* of the second, may have a relative import, with *that* in this present from M. MILLIN.



XXIX. *Account of ancient Welsh Manuscripts, in a Letter from William Owen, Esq. F. A. S. to the Rev. John Brand, Secretary.*

Read January 18, 1802.

SIR,

I HAVE sent herewith the two first volumes of the *Archæology of Wales*, as an acknowledgement of my respect to the Society; the archives of which are well adapted to secure the longest duration to a copy of the work, which is of a character that requires some precaution of this kind [a].

The contents of the *Archæology of Wales* are derived from

[a] The first of these volumes contains the Welsh poetry from the sixth century to the fourteenth. The most ancient, or those preceding the tenth century, are arranged under the title of the *Cynveirz*. The bards of the middle ages follow the former, under the title of the *Gogynveirz*. These words imply, the *early poets*, and the *poets left ancient*.

The second volume consists of the *Triads*, which are our ancient traditions, arranged under that peculiar form; a form which I admit to be capricious, but which was probably used to fix them better in the memory. After these, are our genealogies of the founders of the British churches. Several ancient Welsh chronicles then follow. These are of two kinds. The first resemble Jeffrey's history, and of course abound with fable. The others are genuine annals of Welsh history, in a plain simple form, from the seventh to the thirteenth century. A life of Grufudd ab Cynan, who died in 1137, and written soon afterwards, follows; and some ancient divisions of Wales close the volume. Other ancient documents of our nation are now printing.

various collections of old manuscripts, preserved, for the most part, within the principality; sources but little known to the inquisitive antiquary; sources of which even the existence hath been doubted by the candid literati; and, I may add, of course denied by the captious, ever more indulgent to their own prejudices, than anxious to investigate the truth. But such must unavoidably be the case with respect to a people so circumstanced as we are in Wales, insulated from the nation at large by the barrier of a peculiar language: for, in this language is written every thing deemed worthy of preservation; and as none study it but ourselves, the whole remains, generally speaking, unknown to the rest of the world.

There are some instances, indeed, of a few articles having been presented to the public, through the medium of translation, by those whose partiality for the subject hath enabled them to overcome the obstacles, which, in their situation, thwarted very much their wishes to bestow proper attention to the study of the literary remains of their ancestors. But they came forward, in all that simplicity of heart that is the attendant of truth, without the precaution of being guarded with any kind of defence: for, being themselves convinced, by internal evidence, of the genuineness of what they produced, they gave no other opportunity for the curious to be satisfied, and thus left every thing open to the attacks of the infidel.

To multiply the means of introducing the ancient British remains to the world, by other persons, was, next to their preservation, the motive which occasioned the Archaeology under consideration to be undertaken by the editors; and, as in the progress of bringing it forward, a sentiment hostile to the authenticity of its contents was discovered to prevail, with considerable influence, among men of letters, it was therefore found expedient to prefix

to

to the volumes a summary history of the present state of Welsh manuscripts.

Before I proceed, however, I cannot help expressing my satisfaction at the happy circumstance, that such a doubt of the authenticity of our old writings hath been thrown out, and that such an account hath now become necessary, while the publication is carried on; and, more especially, while we have those manuscripts in existence to produce, so as to convince all those who are anxious to establish the truth of this point, by taking the trouble of making the necessary inquiry: for, had it not been done until a century or two more had elapsed, endangering the still farther decay of those mouldering records, at which period should the authenticity of the Welsh Archæology be arraigned at the bar of strangers to the language of it, by the stern advocate of truth, still uninformed as to all the internal evidence; then indeed might the votary of our venerable bards attempt in vain to stem the torrent of popular opinion, and have only to deplore that rigid fate, which would envelop at once, with the veil of oblivion, the memorials of a thousand years of our history.

In reverting to the proposed account of manuscripts, it may be of some importance to observe, that a very general habit of reading was created by the bards, whose system, though declining, hath continued, in a very considerable degree, among the common people of Wales, down to the present period; inasmuch that various editions of many hundred books have been published in their language, as appears by a catalogue of them, printed by the Rev. Moses Williams, about a century ago; which is a remarkable fact, and unknown to the world in general. But of these books, however, none bear any proportion, in extent of circulation, to the different editions of the bible; for it may be remarked with pleasure, that the demand for the scriptures hath been extraordinary among so small a population; as may be conceived from knowing that

that nineteen editions, consisting of upwards of one hundred and thirty thousand copies, have been called for, since the first translation of the bible into Welsh.

The invention of printing hath obviated the necessity of using manuscript books for the common purposes of reading; but among a people, circumstanced as the Welsh are, this has not taken place entirely, even to this day; though the use of manuscripts is gradually diminishing, and the bad consequence of it is, that great numbers of them have been destroyed, and many more have mouldered away in large collections, remaining in old deserted mansions: I can certify that such a fate hath befallen some collections; from my own knowledge; and am sorry to be able to point out three ancient houses, now in the hands of tenants, in each of which there are large chests of old writings, which have been locked up for many years. It is lamentable to think how many valuable manuscripts have been lost in this manner; so that it may be safely averred, that a number, equal to what now remains, hath perished through neglect within the last two hundred years; that is to say, since the higher ranks of Welshmen have withdrawn their patronage from the cultivation of the literature of their native country.

Before that time the bards were patronized, not only by the natives, but by the lords of the marches, and other strangers of distinction, who obtained possessions in Wales, whose policy it was to ingratiate themselves with the people, by encouraging their ancient learning.

Several of these strangers even surpassed most of the natives in their zeal in this respect; for, among the most distinguished patrons of the bards, we can boast of the following illustrious names: Jasper and William Herbert, earls of Pembroke; Richard Nevill, lord of Glamorgan; and Sir Richard Bassett, of Bewpyr Castle. To the three personages last named, and Sir Edward Lewis of Van,



we owe a grateful remembrance, for being the means of preserving to us one of the most curious treasures of ancient times that any nation can produce; I mean the system containing the institutes and discipline of the bards of the Isle of Britain, as they always styled it themselves, but which was more generally known by the name of *Druidism*. For such a purpose the above noblemen caused several congresses to be held [b], for the bards to bring together whatever had been handed down to them from their predecessors; all of which was carefully entered into books, by persons appointed to perform that office [c]; this was the state of things in South Wales: a similar spirit prevailed in the north district of that principality; and of the foreign families who settled there, the names of several of the Salesburies, the Middletons, and the Bulkeleys, stand distinguished as patrons and writers, whose memories are still revered by the natives.

To such a spirit then is to be attributed the many collections of valuable manuscripts, which have been formed in different parts of Wales; and several of which still remain; and detached volumes also are commonly to be met with, in the hands even of obscure individuals. Therefore, according to the nearest calculation that can be made, we have still preserved upwards of two thousand manuscript books, of various ages, from the beginning of the ninth, to the close of the sixteenth century.

The most valuable of those collections are in the possession of some of the leading families in the principality; yet several others have been removed out of the country by various means.

Of such treasures of British manuscripts the following are to be pointed out as most deserving of attention.

[b] In the years 1467, 1612, and 1681.

[c] And it ought not to be forgotten, that the royal sanction was obtained from Henry VII. for holding such meetings of the bards, as it is stated in the preface to the papers which contained the transactions of one of those assemblies.

In

In North Wales, the collections of

Sir Watkin Williams Wynne, Bart. at Wynnestay.

Sir Thomas Mostyn, Bart. at Gloddaith.

Griffith Howell Vaughan, Esq. at Hengwrt.

Paul Panton, Esq. at Plas Gwyn.

George Leo, Esq. at Llanerch.

Griffith Roberts, M. D. at Dolgelley.

In South Wales, the collections of

Thomas Johnes, Esq. at Havod.

John Turberville, Esq. at Llan Aran.

Herbert Hurst, Esq. at Keibalva, near Llandaf.

David Thomas, Esq. at Trev y Groes, Cowbridge.

Rev. Josiah Rees, at Gelli Gron, near Swansea.

Mr. Edward Williams, at Flimston, near Cowbridge.

Out of Wales, the collections of

The Earl of Macclesfield, in Oxfordshire.

Jesus College, Oxford.

The British Museum, London.

The Welsh School, London.

Mr. Owen Jones, London.

Rev. Mr. Kenrick, Exeter.

The principal heads, under which the contents of the before-mentioned stores of British learning may be classed, are, Poetry, Bardic Institutes, Laws, History, Theology, Ethics, Proverbs, Dramatic Tales, Grammars.

The first of these classes, the Poetry, is by far the most extensive; for it may be computed to fill about eight parts out of ten of our old writings, omitting to take into account the heraldic collections all together; but with respect to the quantity that is printed, such a proportion may be reversed. On this sub-

ject

ject I have made a calculation, so as to enable me to infer, that I have perused upwards of thirteen thousand poetical pieces of various denominations, for the purpose of collecting words, in the course of about eighteen years that I have been compiling the dictionary of the Welsh language.

Among 167 manuscript volumes in the Hengwrt collection, the leading articles of which are detailed by Llwyd in the *Archæologia Britannica*, the oldest that I have seen of Welsh poetry, is the Black Book of Caermarthen; the first half of which appears to have been written as early at least as the beginning of the ninth century; but the latter part of it is of later date, being generally supposed the handwriting of Cynzèlw, about the year 1160, one of whose productions, composed in that year, being added at the end of the book [d]. The next deserving of notice, for their antiquity,

[d] This curious MS. contains,

	MS. Page.	Arch. Page.
Dialogue between Merzin (Merlin) of Caledonia, and Taliesin . . . . .	1 ..	48
The Graves of the Warriors of Britain, by Taliesin . . . . .	32 ..	79
Elegy on Geraint, Prince of Devon, by Llywarc Hen . . . . .	36 ..	101
A fragment of the Prospect of Dinbyc, by Taliesin . . . . .	23 ..	67
To Yfcolan, by Merzin (Merlin) . . . . .	40 ..	132
Invocation to the Swine, by Merzin . . . . .	26 ..	135
The Apple Trees, by Merzin . . . . .	24 ..	150
Moral Verses, by Elaeth . . . . .	35 ..	161
A Moral Ode, by Gwyzno . . . . .	50 ..	165
On the Inundation of Cantrev Gwaelod, by Gwyzno . . . . .	53 ..	165
Contention with Gwyn ab Nuz, by Gwyzno . . . . .	49 ..	165
Dialogue between Arthur, Cai, and Glewlwyd . . . . .	47 ..	167
A Religious Ode, by Cuhelyn . . . . .	16 ..	182
The same subject, by Do . . . . .	12 ..	184
The same subject, by Do . . . . .	12 ..	184
The same subject, by Do . . . . .	41 ..	185
The same subject, by Do . . . . .	5 ..	186
The same subject, by Do . . . . .	18 ..	187
The same subject, by Do . . . . .	44 ..	187

are two volumes of the same collection, written towards the close of the eleventh century; of which, one is filled with the works of Talieffin, and the other with the Odes of Aneurin. Transcripts of the more early poetry are also numerous interspersed among the productions of the bards who flourished under the auspices of the latter princes of Wales, of which there are many copies, as well in the Hengwrt collection, as among 106 volumes in the Wynnestay library, and indeed in most of the collections already enumerated. The Red Book of Jesus College in Oxford, written about the year 1360, is for the most part filled with the earlier poetry, mixed with other pieces, written at various times, down to the date of the book. I do not pretend to state all the manuscripts now extant, of our ancient poets; of those which exist I only mention what I have seen myself. Some collections, as the Earl of Macclesfield's, which I believe to be valuable, and others I have had as yet no opportunity of examining. I hope that some persons, better qualified than I am, will be induced to give an exact catalogue of all our MSS. now in being.

The Bardic Institutes were not regularly committed to writing until they were arranged together under the authority of the congresses convened by the English noblemen in South Wales, as

	MS. Page.	Arch. Page.
A Religious Ode, by Cuhelyn .....	18 ..	575
The same subject, by Do. ....	20 ..	576
The same subject, by Do. ....	21 ..	577
The same subject, by Do. ....	23 ..	578
The same subject, by Do. ....	37 ..	578
The same subject, by Do. ....	41 ..	579
The same subject, by Do. ....	43 ..	580
To the Birch, by Merzin. ....	24 ..	578
To a Horse .....	42 ..	576, 185
Moral Verses, by Llywarc. ....	45 ..	
Verses by Gwyzno .....	49 ..	166
Dialogue between Talieffin and Ugnac .....	51 ..	46



already mentioned. The original manuscripts then drawn up of such Institutes, are in the collection of Mr. Turberville, at Llanaran, in Glamorganshire.

Ancient copies of the Laws of the Britons are common in most collections: there are eighteen of them in that of Hengwrt; four in that of Wynnestay; and several in the British Museum, and elsewhere: but I have not met with a late transcript, that is, since the introduction of paper; for they are all on vellum.

Of Historical Documents, such as the Triads, Chronicles of the Kings of Britain, of the Saxons, and of the Princes of Wales, copies abound in most of the collections, written at various times, in the twelfth, thirteenth, and fourteenth centuries.

Theological Tracts, Legends, and Lives of Saints, appear at the commencement of the fourteenth century.

Our Proverbs began to be gathered together at an early period: Cadoc, the first abbot of Llan Carvan, about the close of the sixth century, stands at the head of those who laboured in this branch, from whom we have any remains; in the eleventh century the aged Cyrys of Ial appeared conspicuous in the same track; again, in the fifteenth century, Sypyn of Cyveilioc, increased what his predecessors had done. Collectively from these and others, I have by me upwards of ten thousand adages and aphorisms, the result of the observations of the Britons.

The *Mabinogion*, or Juvenile Amusements, being a kind of dramatic tales, are in themselves some of our most singular productions: and I have little hesitation in asserting them to have been the origin of romance writing in Europe. It is to be lamented that, owing to the credulity, or want of penetration in our early chroniclers, the high colouring and the ideal actions of these tales, were incorporated into our national history; so that it is from thence we are to account for the character drawn of Arthur and his knights, with other extravagancies of a similar kind. Detached

pieces of this sort are very common; but there is a splendid treasure of them in the Hengwrt library.

There are about thirty different old treatises on Welsh grammar and prosody preserved. Of these, one is particularly deserving of notice, as a curious relic: it was composed by Gernint, about A. D. 880; revised by Einion, about A. D. 1200; and again by Edeyrn, about the year 1270; and regularly privileged by the different princes who then exercised sovereignty in Wales.

Such, Reverend Sir, is the brief account, which I presume to send to you, with a design of giving to the Society some information respecting the existence, and the general contents of the old manuscripts, intended to be transmitted to posterity, by means of the Archaeology under consideration.

I remain,

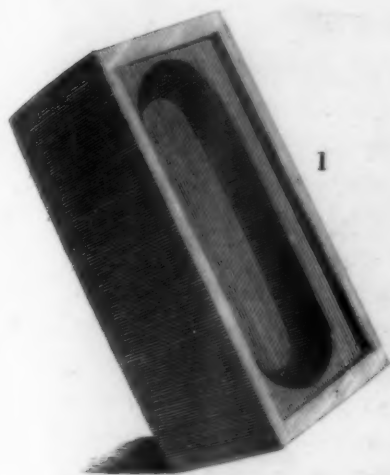
Reverend Sir,

Your most humble and obliged Servant,

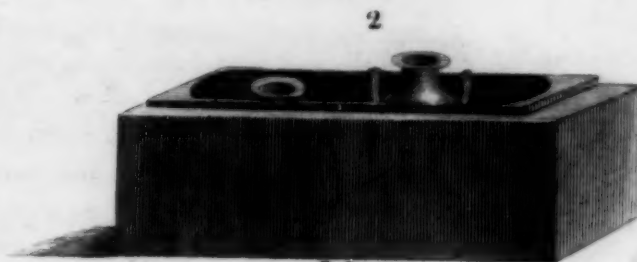
Penton Street, Pentonville,

Jan. 21, 1802.

WILLIAM OWEN.



1



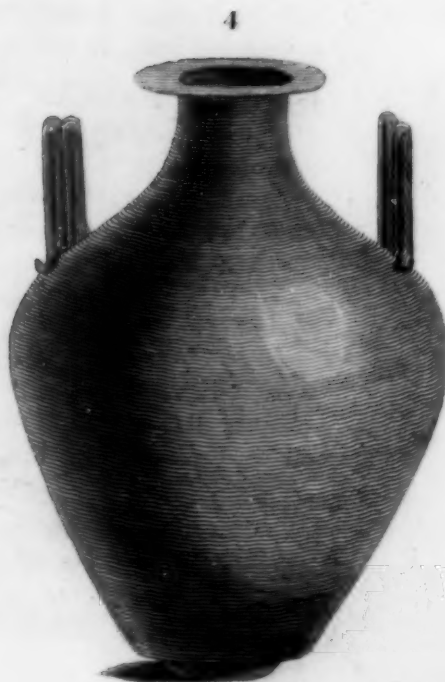
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F. 1.  
4-4



3

F. 1.  
3-3



4

Thompson del.

J. B. B. sculp.

*Antiquities discovered at Southfleet.*





[ 221 ]

XXX. *Account of a further Discovery of Antiquities at Southfleet in Kent, in a Letter from the Rev. Peter Rashleigh, Rector of that place, to the Rt. Hon. Sir Joseph Banks, Bart. K. B. P. R. S. and F. S. A.*

Read February 11, 1802.

DEAN SIR,

AS I have made some further progress in my researches in Sole Field, in which I have been successful, I take up my pen to send you some account of what I have recently discovered in the same spot; which I think will decidedly determine it to be a Roman burial place. Within a small distance of the former tomb, and at about three feet beneath the surface of the earth, I found a pavement of stone, of the common Kentish ragstone, which being removed, I discovered under it, nearly in the centre, a sarcophagus, or massy stone, divided into two parts, top and bottom, very nicely fitted in a groove [a]; upon taking off the top, I found it had been excavated in an oval form, both top and bottom, with a rough or coarse stonemason's chissel; in this oval recess were placed two large glass urns or vases [b], containing each a considerable quantity of the remains of burnt bodies; both the urns were open at the top, but one of them, containing the lesser portion of the bodies (which occupied about one third of it) was filled to the very brink with a transparent liquor, which did not appear to have been diminished in the smallest degree, by evaporation, (this circumstance appears extremely curious): the liquor has no taste or smell, has no acid or alkali, but is probably some

[a] See Pl. XXXVIII. fig. 1, 2.

[b] Pl. XXXVIII. fig. 3, 4.

mucilaginous

mucilaginous substance, which I wait the result of a chemical inquiry to ascertain. The other urn was filled about two-thirds full with the parts of bodies, and had within it some of the same liquor, much of which had been absorbed or evaporated. Between the two urns in the sarcophagus, were two pair of shoes, much decayed by time, but enough of them is fortunately remaining to show their form, and to prove that they had been very superb, and of very expensive workmanship; they were made of fine purple leather, reticulated in the form of hexagons all over, and each hexagonal division worked with gold[c]; the dress had likewise been put into the sarcophagus, but that was reduced to tinder. On each side of this sarcophagus (if I am right in so calling it) had been deposited large earthen urns, all of which were broken, and compressed flat upon the ashes they contained, by the weight of pavement, earth, &c. which had covered them.

Very near the sarcophagus, and upon a level with it, was another small depot, consisting of two earthen bottles holding about a pint each in measure, of red pottery, but empty; and two red pans standing by their sides[d], in one of which were two small rib bones and some ashes: these were placed in a recess formed by the smooth ends of four stones, and covered by a larger one. Immediately under this had been deposited a box of wood extremely well secured by copper clamps, which were fastened by large round-headed copper nails; the wood was entirely decayed, except some parts which adhered to the clamps and nails, but entirely rotten[e]. After having examined, with the greatest care, every part of this spot, and removed all that I have been describing, I have not been able to discover the least mark, inscription, or coin, whereby to ascertain the time of this interment, or the family to whom it belonged. The stone of which the sarcophagus is made

[c] See Pl. XXXIX. [d] See Pl. XL. fig. 1, 2, 3, 4. [e] Pl. XL. fig. 5, 6, 7, 8.

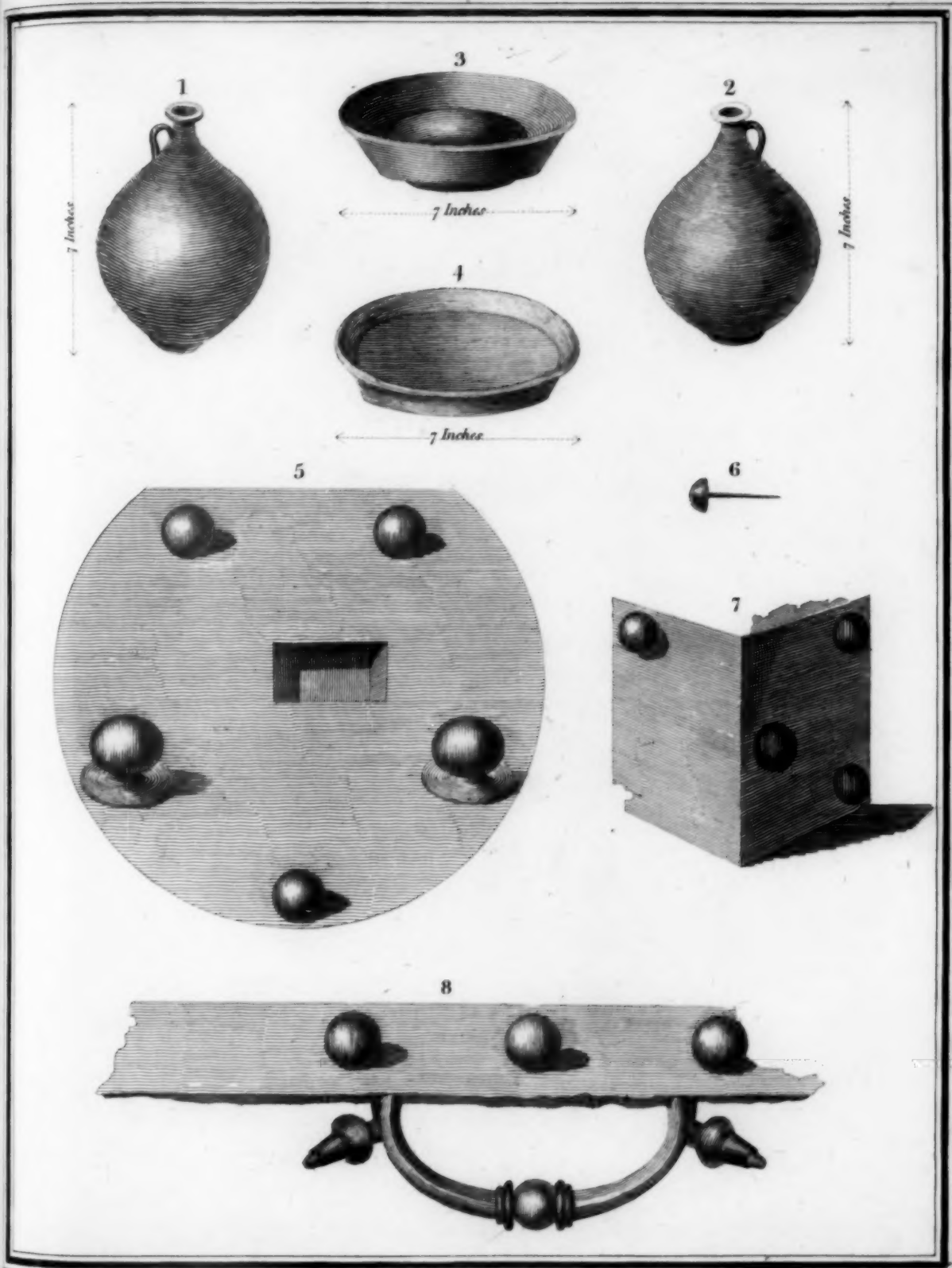


*Antient Shoe found at Southfleet.*

*J. B. B. sculpt.*

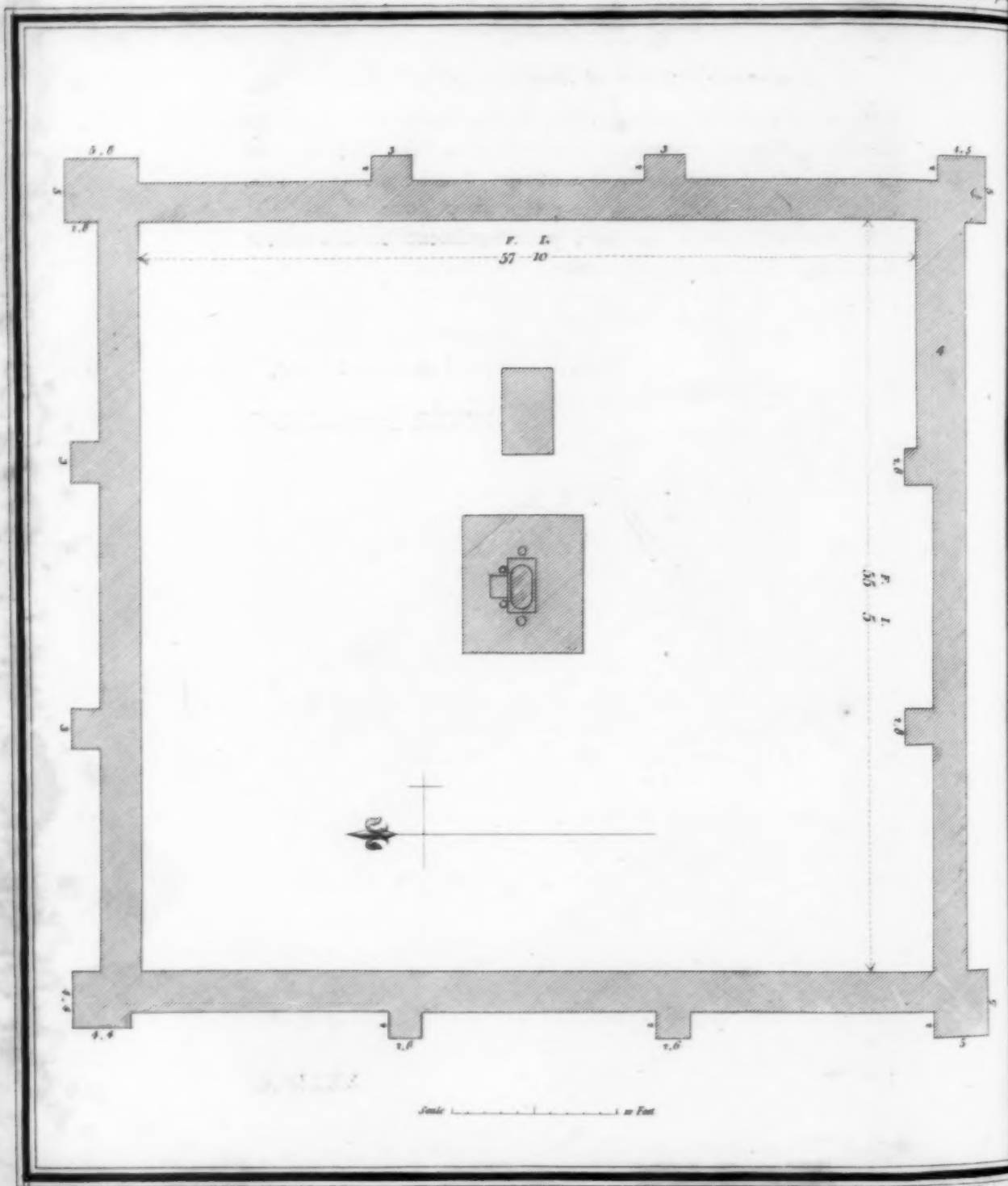






J. B. B. sculp.

*Antiquities discovered at Southfleet.*



*Plan of a Roman Building, discovered at Southfleet.*

is the same kind which formed the former tomb, what I call the roe-stone, from its resemblance to the roe of fish. I have been likewise able to ascertain the foundation of the building or walls which surrounded these tombs, in extent about 50 feet square[*e*].

If you will honour me with your sentiments on this curious discovery, I shall esteem it a favour.

I am, Dear Sir,

Your faithful and obedient servant,

*Southfleet, near Gravesend,*

Feb. 2, 1802.

PETER RASHLEIGH.

[*e*] See Pl. XLI.

XXXI. *Account of Roman Urns discovered in Cornwall, and of a Cromlech discovered in the Parish of Madron in the same County; in a Letter from the Rev. Malachi Hitchins to the Rt. Hon. Sir Joseph Banks, Bart. K. B. P. R. S. and F. S. A.*

Read March 11 and 18, 1802.

SIR,

I TAKE the liberty of transmitting to you a short account of three Roman urns found some years since in this neighbourhood, and mentioned briefly in a former letter which I did myself the honour of sending you, together with some notice of a very curious croml ch lately discovered by accident.

I wish my knowledge of antiquities would enable me to send you a more scientific statement of these facts; but as you think that any record of them is worth preserving, I have done the best in my power, and would rather expose my ignorance of such subjects, than appear ungrateful for the many favours you have condescended to confer upon me.

Conscious of the importance of your time to yourself and to the world, I shall only add that I remain, with the utmost respect, and with heartfelt gratitude,

Sir,

Your most obliged, and very humble servant,

*St. Hilary,  
near Merazion,  
Feb. 25, 1802.*

MALACHY HITCHINS.

*A short*

XXXX



*A Short Account of Three Roman Urns, and a Cromléh, lately discovered in the West of Cornwall.*

THE first urn was found on the Barton of Godolphin, the property of the Duke of Leeds, in the parish of Breage, about five miles west of Helston, in the month of April 1779, by one Nicholas Pearce, as he was narrowing a bank which formed the boundary of his field. He sold the greater part of the coins it contained to Jew soon after he had discovered them, and before he had informed any gentleman of the circumstance; for which imprudent conduct his neighbours having censured and ridiculed him, it had such an unhappy effect on him as to cause a temporary derangement, and danger of suicide. The Jew bought eight pounds avoirdupois weight, for which he gave the finder only eight pence a pound; but as his brother and others found a great number scattered by the violent stroke of the mattock, which broke the urn in pieces, I suppose the whole of the coins to have weighed about ten pounds; and as ten of these coins weighed nearly an ounce, the whole number must have been about sixteen hundred. The urn was thick and curiously moulded, having many furrows and involutions; but I could not get a sight of the fragments, which might have enabled me to give a more particular description of it. The spot on which it was found lies but little more than half a mile from the Roman fort at Bosense, in which were discovered many curious articles of antiquity, as related by Dr. Borlase, page 316, &c. 2d edit. of his *Antiquities of Cornwall*, many of which are deposited in the Museum at Oxford. The urn lay under the north edge of a bank which is about six feet high, and near ten feet

wide, composed of earth and stones, and running nearly in the arch of a circle for 170 yards, which would be about one-third of the circumference if completed; but as it appears to have had no fosse on either side, it was probably thrown up in haste to resist a sudden and unexpected attack of an enemy coming from the opposite hill, and the danger of the situation and circumstances might occasion the concealment of the coins, for the ground has none of those recommendations which would induce the Romans to make it a fortified station, as they did the fort at Bosense. The urn was covered by a curious stone of blueish elvan, about four feet long, two broad, and uniformly one foot thick, between which and the urn was a thin stratum of earth, and the stone itself was covered by the shelvings of the bank.

The next urn was discovered by one William Harry in June 1789, in the parish of Morva, about five miles nearly north of Penzance, and within a few yards of the road between those two places. It was near the N. W. corner of a small enclosure, surrounded by a thick uncemented stone wall, or hedge, which seems to have stood ever since the interment of the urn, for it was found at the foot of a very long and large stone inserted in the wall, which might serve as a memento, about a foot under the surface of the earth, and covered by a flat stone of granite. The soil in this enclosure being rather deep the farmer carried off the surface even to the sub-stratum of clay, to manure other lands, and justly thinking that potatoes would thrive well in clay, and that the dung in which they were tilled would fertilize the mould, and prepare it for a crop of corn, a method of agriculture very prevalent in Cornwall, was digging up this clay when he struck his pickaxe into the urn, and broke it into many pieces. The coins in this urn, as well as those found at Godolphin, were almost all of them copper, but a very few were of the ancient lead, a coin  
much

much more rare than the former; a very perfect one of these has fallen into my hands.

A Jew likewise got possession of those coins, and retailed them round the country for about a penny each, though mostly in a high state of preservation. If this urn had been found in Dr. Borlase's time, as it lay within three quarters of a mile of Castle-Chûn, between which two spots there are many walls of a construction similar to that under which the coins were dug up, it would probably have changed his opinion respecting the builders of that fortification, which he supposes to be of Danish erection; and indeed he seemed to have some doubts on this subject, for he says, page 316, "Some of our round intrenchments on the tops of round hills in Cornwall may be Roman works, if either ways pass near or through them, or coins be found in them." It is difficult to conceive why the Doctor did not determine Castle-Chûn to be a Roman fortification; for, in his describing an intrenchment in the parish of St. Agnes, he says, page 314, that it was formed with "too much art and military science for either Britons, Saxons, or Danes;" and yet, in speaking of Castle-Chûn, which he pronounces to be Danish, he says, page 347, "The whole of this work, the neatness and regularity of the walls, providing such security for their entrance, flanking and dividing their fosse, shews a military knowledge superior to that of any other works of this kind which I have seen in Cornwall." If this Castle-Chûn was a station of the Romans, which seems extremely probable, it was also, anterior to their settlement there, a favourite hill of the Druids, if they were, as is generally supposed, the builders of cromlêhs; for about 500 yards from the castle there is one on the north side; at little more than a mile further there are two on the eastern side; and two more in the north-east, distant four miles and three quarters. These cromlêhs, except one lately found, have been

well described and delineated by the learned and accurate Dr. Borlase; but the great desideratum he lived not to see, i. e. a human body interred under one of those erections, which has been recently discovered in the parish of Madron, and within half a mile of the famous Lanyon Cromlêh, vulgarly called the Giant's Quoit. This Cromlêh was found a few years since by the following incident. The gentleman who owns the estate of Lanyon, happening to be overtaken by a shower of rain in walking through his fields, took shelter behind a bank of earth and stones, and remarking that the earth was rich he thought it might be useful for a compost. Accordingly he sent his servants soon after to carry it off, when, having removed near a hundred cart-loads, they observed the supporters of a cromlêh, from which the cover-stone was slipped off on the south side, but still leaning against them. These supporters include a rectangular space open only at the north end, their dimensions being of a very extraordinary size, viz. that forming the eastern side being ten feet and a half long, that on the west nine feet, with a small one added to complete the length of the other side, and the stone shutting up the south end about five feet wide. The cover-stone is about thirteen feet and a half, by ten feet and a half; but its length, and the height of the supporters, cannot be exactly ascertained, as they are inserted in the ground, the present height being about five feet. This cromlêh is dissimilar to all others found in this county, which have small supporters, and the area under the cover-stone open on all sides; whereas this, when the cover was on, was shut up almost quite close at the top and on three sides, having only the entrance at the north end open, and therefore appears to resemble Kitts-Cotty-House in Kent, though the dimensions of this are larger. As soon as the gentleman observed it to be a cromlêh, he ordered his men to dig under it, where they soon found a broken urn with  
many



many ashes, and going deeper they took up about half of a skull, the thigh bones, and most of the other bones of a human body, lying in a promiscuous state, and in such a disordered manner as fully proved that the grave had been opened before; and this is the more certain, because the flat stones which formed the grave, or what Dr. Borlase calls the Kist-Vaen, i. e. stone chest, and a flat stone about six feet long, which probably lay at the bottom, had all been removed out of their places. The skull, and some other bones, were carried into the gentleman's house, and shewn to his friends as curiosities, but were afterwards re-interred in the same spot inclosed in a box. These bones I have been assured were above the size of those of the present race of men, but I was not so fortunate as to hear of this event in time to get a sight of them.

The last Roman urn was discovered in June 1793, by some labourers in digging a trench about 100 yards from the sea, in the parish of Ludgvan, and little more than half a mile N. W. of St. Michael's mount. It was buried in the sand two or three feet under the surface, and was nearly of the same size as those found at Godolphin and Morva; but the coins, owing to the dampness of the situation, were more corroded. I saw none of them, but was informed that, like those found in the two other urns, they were chiefly coins of Gallienus, Victorinus, Tetricus senior, &c.

I shall conclude this account by remarking, that in this same parish of Ludgvan, about two miles and a half N. E. of the spot where this last urn was found, is situated the well of Collurion, very famous for time immemorial for its ophthalmic virtues; and it is a very singular circumstance, that it never occurred to any of the historians of Cornwall, Dr. Borlase, the rector of this parish, not excepted, that the name of this well is pure Greek, *καλλύριον*, a medicine for the eyes. How it was called by this name is a subject

subject of curious inquiry and research. It could not be given by the Phœnicians, who traded here for tin; for though they had much intercourse with the Greeks, they are said to have spoken a dialect of the Hebrew, differing very little from the original. Neither is it believed that the Greeks had any traffic in these parts, and if so the great number of Greek words adopted into our language have been conveyed through indirect channels. May we not venture to conjecture that this name, Collurion, might possibly be given to this well by some Greek soldiers, who might have recovered their sight by its waters, many of whom were known to be incorporated in the Roman armies during their stay in this island? But this inquiry I leave to persons who are better qualified than myself for such learned disquisitions.

XXXII. *An Account of the Walls of Constantinople, in a Letter from the Rev. James Dallaway, M. B. F.A.S. to Samuel Lysons, Esq. F. R. S. Director.*

Read March 18 and 25, 1802.

DEAR SIR,

THE detention of my papers for more than five years in the Levant, and the loss of the better part of them, will account for so late a communication of my survey of the great walls of Constantinople, accompanied by some sketches of them, which I beg leave, by your favour, to submit to the Society. They were made in 1795 from repeated examinations, and with a curiosity heightened by objects of so much historical consequence, and exhibiting a picturesque grandeur unequalled in any part of Europe.

The whole city of Constantinople is at this time surrounded by walls, the ancient form of which is, in some parts, destroyed, but which are still in a state of continuity and repair. Of those which inclose the seraglio, which rise immediately from the sea of Marmara, or which protect the harbour on the other side, I have nothing to remark which might add to general descriptions of the city, already before the public. This slight memoir will be therefore confined to an investigation of the vast fortress which extends over the land, from the mouth of the harbour to the sea. Following the direct road from (Tekir-serai) an imperial palace, to the shore, the distance is three miles, four furlongs, and thirty yards, English, as measured by a pedometer. It would be impossible to ascertain the height of the walls with equal precision, from

infinite

infinite interruptions which occur at present; but they appear to run parallel with the road, which is chiefly formed above the outer fofs. A more admirable view cannot be presented than that from the first hill above the harbour, near the Tekir-serai, or imperial palace; where this single castle, if it may be so termed, is seen at once, as it is continued with little variation of outline to the shores of Marmara. This grand line forms a curve in a slight degree, and there is no remarkable inequality of ground or intervention of hills to divert or destroy its continued course. As it crosses a valley of inconsiderable depth, between the gate of Adrianople and that of St. Romanus, and another of a similar description from the gate of Selimbria to that of the Seven Towers, it gains a more picturesque effect from a superior elevation, than as if the whole had been built on a plain. Its hundred towers diminishing in perspective, offer a stupendous scene even to the eye of an Englishman, whose country boasts so many venerable remains of a castellated kind. No single castle in England presents a continued front of more than 300 yards; nor can a comparison be drawn with any other Gothic fortification, which I had before considered as the utmost effort of strength and perseverance in construction [a].

## [a] Extent of the wall.

From Haiwan to Tekir-serai .....	800 Yards English
Tekir-serai to Edrinéh-kapouffy ....	800
Edrinéh-kapouffy to Top-kapouffy ...	1200
Top-kapouffy to Mevla-hana-yeni ..	800
Mevla-hana-yeni to Selivree .....	800
Selivree to the Seven Towers .....	1600
Seven Towers to Marmara .....	200
	<hr/>
	6200

This measurement is given in round numbers, following the line of the great road. Some hundred yards more must be allowed for the curvatures made by the wall, where it would not be practicable to approach it.



The plan of fortification in the parts of it which I shall endeavour to describe, is uniform, excepting with respect to the gates, which have varied their number in different æras of the Byzantine history, been totally destroyed in the sieges, or are now made up by the Turks with fragments of marble or porphyry. There are three distinct walls and ditches between each of them. That nearest the city, where I had an opportunity of observing it, is from 60 to 80 feet high, and from 10 to 15 in breadth, (Gyllius says 25) with very wide battlements or embrasures. At the distance of about 50 yards, a tower more frequently hexagonal than of any other shape, but seldom square, rises 20 feet above the wall, and the battlements projecting upon brackets, very nearly resemble those at Caernarvon and Conway. The interior of all of them is occupied by wide steps of easy access. Upon this series of towers greater architectural skill seems to have been exerted, than upon those of the outer walls. Exact similarity was originally observed both in their size and construction. Several of them now attract the eye, as having the names of the emperors who had restored them inserted, formed of marble or iron, in pieces of about a yard long [b]. The foss is 25 feet broad, and now divided into gardens for the culture of melons or tobacco. In the second wall the towers correspond with those of the first, but are generally semicircular and open on the inside, many feet lower, and more frequently dilapidated. They are likewise of much inferior workmanship. It is still easy to trace the exterior or third wall, which was never decorated or defended by towers, and which has so far yielded to the ravages of war and time as to shew a very unequal outline.

[b] These letters are usually about a yard in length and very narrow, such as *ΙΥΠΤΟC ΘΕΟΦΛΑΟΥ ΒΑΣΙΛΕΥΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥ* and others.

Vide Evagrias, l. ii. c. 17. Theophanes-Manuel Chrysoloras, c. 15. Baudoin *De Expugnat. Constantinop.*

Where it appears to be perfect it does not exceed 20 feet in height. It often supports the chiosks or summer-houses which the Turks delight to place in their gardens. Respecting the materials of which this august structure is composed, there is no great variation in any part. It is built with hard granulated stone, of the same quality as that called travertino by the Italians, and so much used at Rome. From the original excellence of the lime, the huge blocks adhere so closely to each other, that separation would be now scarcely practicable. In some parts the square Roman tiles are placed upright and cemented together, and courses are formed alternately with the stone; but of this peculiarity the instances are more frequent where the walls have been repaired, or in the new inclosure beyond the Tekér-serai to the harbour in the western angle of the city called Blakernes, not found in Justinian's division into regions, but added by Cyrus, præfect of Asia, in the reign of the younger Theodosius.

The Byzantine historians mention these walls as the public works of several emperors, but agree that they were originally built by Constantine the great, since whose days Theodosius the younger, in 447, contributed to their restoration [c]. Other emperors are partially recorded, but it is scarcely probable that the ruin was so complete but that a great part of the first fortification remained undemolished. That love of amplification which is justly reprehended by the accurate Gyllius as confounding most of the facts related by those writers, will not prevent our belief that 58 towers out of 180, the whole number, were overturned from their very foundations by one earthquake only in 447; and we are

[c] Qui autem sunt muri, quos Constantinopolis duplices tradit antiqua descriptio regionum, hi ne, qui hodie extant, an vero à Theodosio fuerunt conditi, relinquo considerandum. P. Gyllij Constantinop. l. ii. c. 19.

made certain as to the extent of the repairs immediately ordered by Theodosius. Of other similar calamities the effects were as soon restored, and the fortification rendered as secure as before. The first considerable siege sustained by these walls, was that by the Persians, under Khosroes Parvez, in the reign of the emperor Phocas, which was continued in that of Heraclius, at different intervals of time, during 14 years. 2. In the 52d hejira, by Yezid, son of Mohaviah, first kalife of the race of the Ommiades, who was forced to raise the siege; when Abu Eyub, the standard-bearer of the prophet, was slain, in the reign of Leo the Maurian. 3. By the French and Venetians in 1203. And 4, by Mohammed II. in 1453, which was continued without cessation for 40 days, with the most stupendous efforts of barbarous valour. Constantinople was then taken, 1470 years after the establishment of the Roman empire by Augustus, and 1123 after its foundation by Constantine.

At the extinction of the Greek empire, and the unparalleled attack made upon their city, little less than the demolition of those parts of the wall which flanked the gates might be consequently expected. There it is, that the rude hand of the Ottoman has been most laboriously destructive. By inspecting the repairs made by them, where the former splendours of palaces and churches are indiscriminately mixed with rubbish, some regret will be excited by seeing the finest fragments of architectural embellishment totally mutilated or shapeless. I will now advert to the sketches, and by a more minute description endeavour to make them illustrative of scenes by which I was more interested, than by any in the vicinity of Constantinople.

Ducange enumerates seventeen posterns and gates, of which seven only remain at this time, which are worthy remark. That indefatigable antiquary, in compiling his account, examined authors who had noticed the gates of Constantinople from its earliest foundation.

foundation [d]. It must be therefore observed, that during many subsequent centuries, in the lapse of which these walls were enlarged and repaired, some of the gates were walled up, and the names of others changed, so that a single gate has many designations, which occur in different authors. I shall therefore adopt a description of them, as they follow in order, and refer to all the information Ducange gives us, concerning the rest, endeavouring to establish their former situations.

None of the seven remaining gates in the great wall which crosses the land, retain their pristine form, and their present heterogeneous appearance in point of architecture is occasioned by repairs which the Turks have made. I can therefore speak only by analogy with those now remaining at Nicæa in Bithynnia, where I remarked, that they generally consisted of one plain circular arch,

[d] Ducange *Constantinop. Christiana*. ch. xv. p. 49.

\* Portæ Mediterraneæ seu terrestres.

1. Xylocirci.
2. Cerco-Porta, a postern, called by Ducas, "Παραπύργιον".
3. Porta Blakernarum. Villehardouin, n. 89, 128.
4. Gyro-Limnes. Cantacuzane, l. i. c. 56. Anna Comn. Alex. 1. Pachymeres, l. vii. c. 28.
5. S<sup>o</sup> Johannis Baptistæ. Codinus, p. 12.
6. Ταρκασιανή, near the church of the Angels. Cantacuzene, l. iii. c. 88.
7. S<sup>o</sup> Callinici, a postern.
8. Charisæ.
9. S<sup>o</sup> Romani.
10. Polyandrii.
11. Nova.
12. Quinti sive
13. Attali.
14. Porta Carea. Nicetas in Andronico, l. ii. s. 11.
15. Melandefia.
16. Aurea.
17. Rhegii, leading to Rhegium, of which town vide Cantacuzene, l. i. c. 27, 45.

This learned author is mistaken in having placed the Polyandrii after the Romani.

and



and another on one side perforated through a bastion or tower of solid masonry, without internal chambers. In the memorable siege of Constantinople several of the gates were destroyed, which, with the posterns in other parts, were afterwards walled up by the Turks. Near the western angle of the city from the port, in the region added to the city called Blachernés, above mentioned, the towers, having suffered little from earthquakes or sieges, exhibit the Gothic architecture of the middle ages in England since the conquest, and are at once massive or elegant.

I. Nearest to the harbour is the Haivan-hissary-kapoussy, known under its Greek masters as the Xylocircon or Xylocricon, from its vicinity to the wooden circus[e]. It terminates the fortification, and was built by Cyrus or Constantine the præfect of the city, by whose superintendence the walls were restored with an expedition scarcely credible, in 60 days only, after the dreadful earthquake in the reign of the younger Theodosius. Gyllius quotes an epigram from the Anthologia, in proof of this fact [f], and adds, that so great was his popularity for this service, that the court became jealous of him, and that he was unwillingly shorn a monk, and afterward made bishop of Smyrna. He was the favourite of the empress Eudocia, and Prætorian Præfect of the East.

From hence to the remains of the palace, the wall is single, having numerous towers, and winds round the hill with an irregular demarcation. No less than six gates are placed by Ducange between the gates "Xilocirci" and "Charisiæ."

II. Eghri-capou (the oblique gate) has succeeded the ancient Charisiæ, and is placed where the direction of the wall is slanting.

[e] Carranus De Bello Constantinop. p. 189, 194.

[f] Θεοδοσιος, τα δε τειχος αναγειναι εν αμαρτην ενωσεν  
Κωνσταντινος, οτις εν εναντιον εβουληται.

*Antholog.* l. iv. c. 18.

It received its name from Charſias, the chief of the Praſine faction, who preſided over that part when rebuilt under Theodoſius II.

III. Having paſſed the ruins of the Haivân-hiſſary or imperial menagerie, where combats of gladiators with wild beaſts, like thoſe in the Coloffæum at Rome, where anciently exhibited, the firſt object on the brow of the ſeventh hill is the Tekér-ſerai, according to the tradition received by the modern Greeks, the palace of Conſtantine or Belifarius. There is a very lofty building reſembling an oblong tower, about which are ſeen marble pillars and other veſtiges, which mark it as having been an imperial reſidence, though never the chief palace, nor of ſo early an æra as that of the firſt Conſtantine. At the diſtance of between three and four furlongs, upon the ſame elevated ground, I obſerved the Edrinéh-kapouſſy, or gate of Adrianople, of which the ſketch I had procured is loſt. It leads to the largeſt of all the contiguous cemeteries, which is planted with beautiful cypreſſes in every ſtage of growth and vegetation. Immediately oppoſite to the gate, many manufacturers of marble tombs are eſtabliſhed, who ſupply memorials in the Turkiſh taſte to thoſe who can pay for them, and there is not a more popular mode of diſplaying wealth, or reſpect to the deceaſed. As moſt of the dead are taken through this gate to the cemetery abovementioned, the degree of the mortality occaſioned by the plague within the city, is aſcertained by the number of funerals. In 1795, when I was confined, on that account, to the Britiſh palace at Pera, I was well informed, that for many days in ſucceſſion, more than a thouſand perſons had been taken through this barrier.

This gate was called "Polyandriſion" from the great conflux to it; from its central poſition, or from the multitude of artificers who voluntarily aſſembled to rebuild it after the earthquake, in the reign of the younger Theodoſius. The two factions of the Praſini and Veneti, built the whole under the command of Charſias and

Magdelas,





*Porta Sancti Romani now called Top-kapısy, ene*





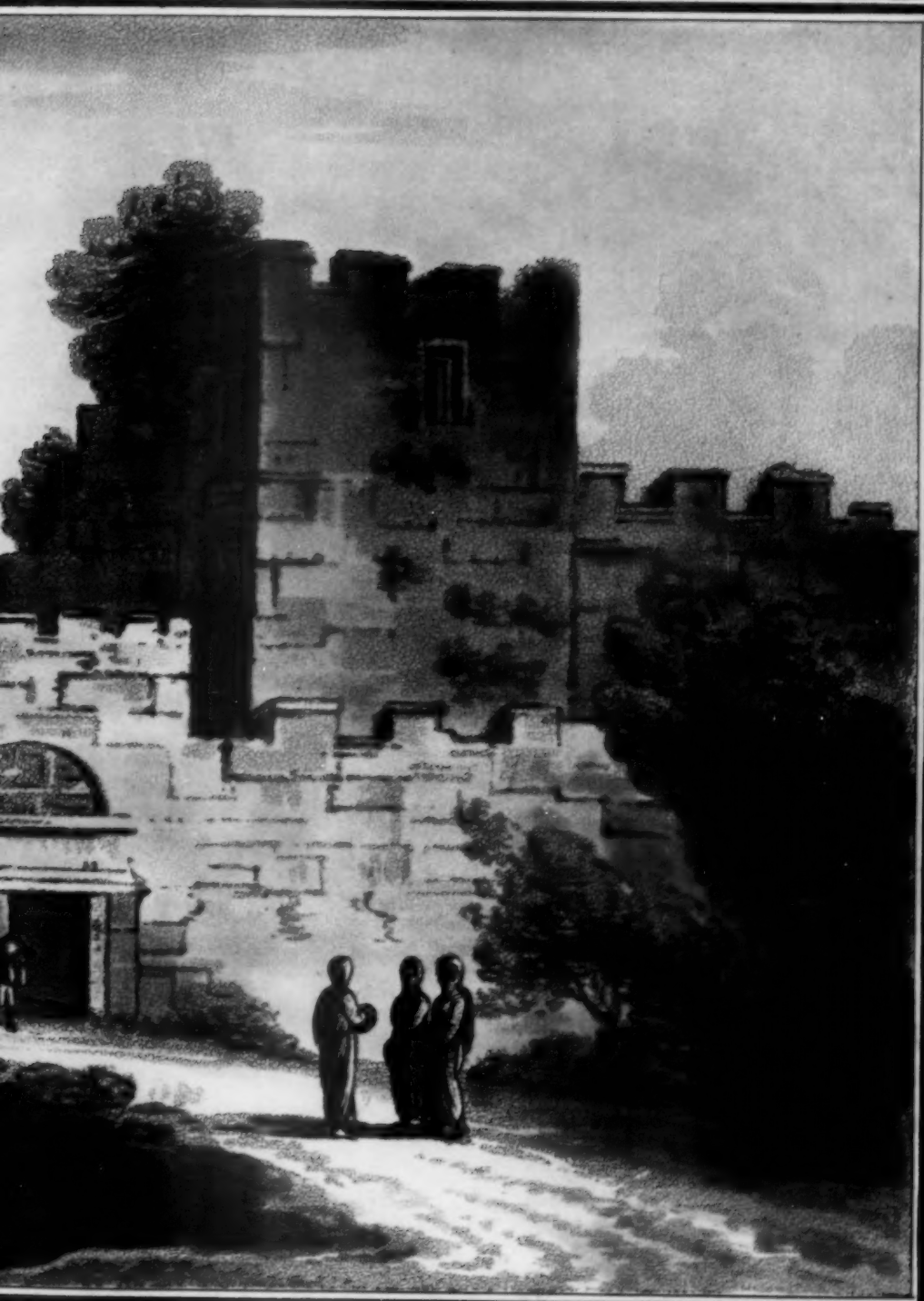
J. C. Sadler sculp.

...y, one of the Gates of Constantinople.

Published by the Society of Antiquaries of London; 25<sup>th</sup> April 1793.



*Porta Melandesia now called Mevlanab-bany-yem-kapısı, or*



J. C. Sadler sculp.

*View, one of the Gates of Constantinople.*

*Published by the Society of Antiquaries of London 25 April 1803*





Magdelas, the former from the Blakernés to this gate, and the Veneti in continuation. It is not certain whether this restoration did not take place in 413, when the emperor was under the guardianship of Anthemiüs, or whether it may be fixed to his 37th year, and included in the great work of Constantine, or Cyrus the præfect of Asia, whom Ducange considers as the same person, and to whom the epigrams give the title of Constantine, omitting his real name.

Passing through the valley called Yeni-Backtsché (new garden) for nearly the same extent as between the last-mentioned, I reached the Top-kapoussy [g], or artillery gate, anciently the Porta Sancti Romani, to which belongs the greatest historical consequence. The Greek name it acquired from its vicinity to the church of St. Romanus, and the Turkish, from having been battered with cannon by Morad in 1422, and lastly by Mohammed II. in 1453. I must refer you to the account of the taking of Constantinople, given with inimitable spirit and accuracy by Gibbon, in his "Decline and Fall of the Roman Empire [h]," for frequent mention of this gate. About a mile distant is a mound of earth (Maltepe) connected with many ramparts and vallations, upon which was placed a cannon of enormous calibre, which battered down the gate and effected a breach, through which the victorious Mohammed made his first entry, and where the ill fated Constantine Paleologus was slain. Four large towers are said to have been destroyed at that time, and a wide ruin ensued, which, as if for triumph, the Turks have never suffered to be repaired. It is, on every account, a striking point of view.

IV. Melandesia, now Mevlanch-hány-yeni-kapoussy [i], or the New gate of the convent of the Mevlanch dervishes. The minareh, which is seen over the walls, belongs to their mosque, and the

[g] Pl. XLII.

[h] Quarto, Vol. VI.

[i] Pl. XLIII.

kiosk or summer-house placed above the foss, where they assemble to play on different instruments of musick, as an act of their religion [4]. There are many sects of Dervishes, but the Mevléveh are the best received, on account of their musical talents.

This gate, which was originally built by Cyrus at the time abovementioned, was called Melandesia, because it led to the town of Melantias, about 18 miles distant from the city. When the Turks restored it, a Latin inscription [5] was preserved, and is still legible, cut in blocks above the gate, which is now formed by two large shafts of porphyry, and a third placed as an impost: a fourth is let into the wall a few feet above it. These have been taken from a neighbouring Greek church of extraordinary splendour, now dilapidated. I had now reached nearly the central distance of the triple wall. The greater part of the space is occupied by a cemetery, between this and the

V. Selivree-kapouffy, or gate of Selimbria, anciently known as "Porta Rhegii," because on the road to that town. A few furlongs beyond this gate, the site of the Porticus Troadensium, built originally by the merchants of Alexandria Troas for the exposure of their wares, is pointed out by an inscription which, from the singular form and combination of the letters, I have transcribed. It does not occur among any of those collected by Bandurus or Wheeler.

ΑΝΕΚΛΗΘΗΚΗ ΚΑΤΑ ΤΡΟΑΔΕΩΝ ΕΝ ΧΡΙΣΤῳ ΑΥΤΟΚΡΑΤΟΡ ΠΑΛΑΙΟΛΟΓΟΣ.  
ΧΩ. ΑΥΤΟΚΡΑΤΟΡ. ΠΑΛΑΙΟΛΟΓΟΣ.

(Ανεκαινήθη κατὰ Τροάδων ἐν χριστῷ αὐτοκράτορ Παλαιολόγος)

[4] D'Osson, *Tableau de l'Empire Othoman*.

[5] THEODOSI. IVSSIS GEMINO NEC MENSE PERACTO  
CONSTANTINVS OVANS HÆC MOENIA FIRMA LOCAVIT  
TAM CITO TAM STABILEM PALLAS VIX CONDERET ARCEM.

Another

Another





*Porta Aurea, one of the Gates of Con*



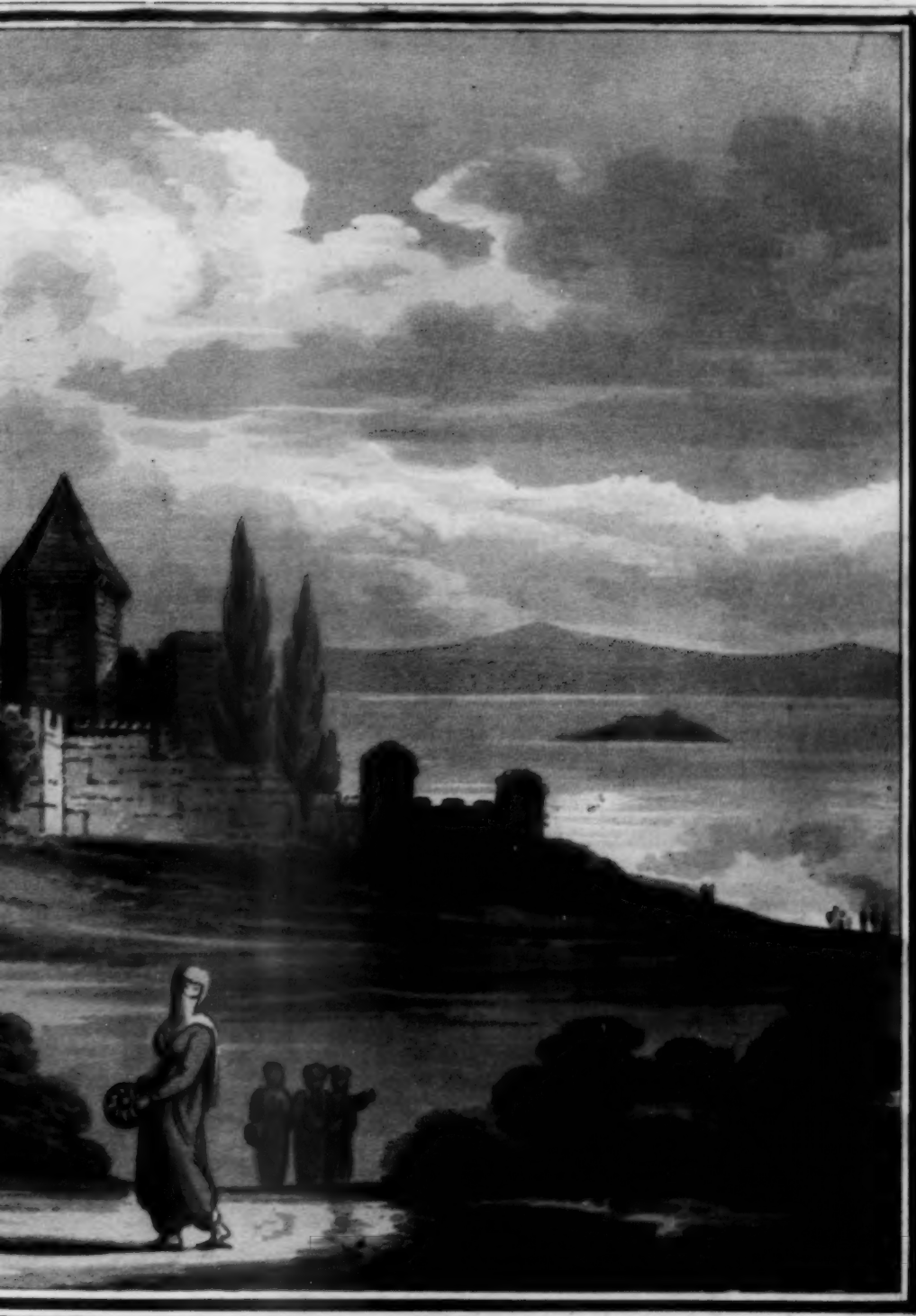


J. C. Stedler sculp.

of Constantinople.



*The Seven Towers at Constantinople*



J. C. Stodler sculp.

Constantinople.





Another name of this gate was "ΠΕΜΠΤΟΥ," or Quinti, and as such it is noticed in the Chronicle of Alexandrinus, when the city was besieged by Chagán, in the reign of Heraclius.

VI. As the Kapancu-kapoussy, so named by the Turks, because closed up, is totally omitted in the survey of Gyllius, it may be only necessary to remark, that it was once the Porta Attali; supposed to be the same Attalus who took the government from Honorius. Cedrinus informs us that the statues, both of Constantine and Attalus, which were placed upon it, were precipitated by an earthquake.

VII. In several of the Byzantine writers there is a confusion respecting the site of the Porta Aurea, which has originated in the modern Greeks calling it "Ὀρναία" (beautiful), or mistaking it for the Neorii Porta, on the northern side of the city. This gate is now included in the precincts of the Seven Towers, and not in the fortress itself, as it has been asserted to be [m].

Its history is more distinguished than that of the rest, excepting St. Romanus, having been built by the emperor Theodosius for his triumphal entry after his defeat of Maximus in 388, as a repetition of that he had before made into Rome [n]. It is uncertain whether it owed its name to that circumstance, or to the splendid nature of its decorations. Upon the platform over the gate were placed statues of Theodosius, the goddess Victory of bronze gilt, and of two elephants, as those animals were first brought to Constantinople to grace the triumph of Theodosius. Beside these, were bas-reliefs on the subjects of the labours of Hercules, and

[m] See Pl. XLV.

[n] Ημεσιν εἰκόντα φιλοσηματικῶς βασιλεὺς

Κωνσταντίνος ὑπαρξας ταύτης τείχεος.

Antholog.

Mannet Chrysoloras, p. 122. Ducas Hist. Byzant. c. xxxix, p. 160. Nicetas Greg. p. 486. Procopius de Edific. l. i, c. 3.

the punishment of Prometheus. The first mentioned were overthrown by earthquakes, and the Turks, when they closed up the gate, either mutilated the latter, or covered them entirely over with mortar [a]. It was said anciently, but without truth, that the extent of the wall, from the Golden Gate to the Blackernes, was 14,000 paces. Justinian built a church at either extremity, as a supernatural defence of the city. The present remains of this gate are two columns of porphyry with sculptured capitals, and the arches of the gate and postern inclosed in the wall. The whole has now the appearance of a large bastion.

At the termination of the wall stands a large octagon tower, close to the shores of the sea of Marmara, which was built by the emperors Basil and Constantine VII. about the year 959.

Of the Seven Towers, so horribly notorious in the Turkish annals, I shall offer no account in this memoir. Although they are connected with the great wall, they do not absolutely form a part of it. On a general view of this stupendous fortification, if we consider that the most modern tower of the whole is coeval with the most ancient Gothic castle in our own country, the degree of veneration which such antiquity commands, may not be unwillingly conceded.

During my residence at Constantinople, I was not unmindful of the honour this learned Society had done me in electing me one of their members, and had made many sketches and notes

[a] "Porta enim Aurea nunc reliqua conspicitur, sed obstructa." Leunclavii—Bulialdus says, "In marmore sculpti Herculei labores Auream Portam ornantes cernuntur, sed calcis albo, cum anno 1647 considerabam, ut et totus mœniorum ambitus, inducti erant, ita ut oculos fugeret sculpturæ elegantia." This account is confirmed in a great degree by P. Gyllius. It appears from Radolph de Diceto, M. Paris, and Roger Hoveden, in 1189, that the Golden Gate had been closed two centuries prior to that date. D'Anville, Acad. Inscript. Vol. XXXV. p. 747. Gunther, Hist. Constantinopolit. ch. xv.

which I vainly hoped might not have been unacceptable to them. From the wreck of my papers I have been enabled to arrange the present memoir, which I request you to offer to the Society, and remain, with sincere obligation and respect,

Yours,

Herald's College,

Feb. 10, 1802.

JAMES DALLAWAY.

which I vainly hoped might not have been unacceptable to them. From the wreck of my papers I have been enabled to arrange the present memoir, which I request you to offer to the Society, and remain, with sincere obligation and respect,

XXXIII. *Observations on the Ogmian Hercules of Lucian, and on the Derivation of the Word Ogham, by Stephen Weston, B. D. F. R. S. and F. A. S. in a Letter to the President.*

Read February 11, 1802.

MY LORD,

A DISSERTATION [a] has been already read to the Society of Antiquaries, on the subject of the Ogmian Hercules, by Frid. Samuel Schmidt, where he has endeavoured to show that ὄγμος has the same meaning in Celtic as in Greek, and is properly a furrow, and a boundary; for which he has been very rudely handled by Mr. Toup [b], who insists upon it that ὄγμος is corrupted for ὁμόγμος, and that the Hercules of Lucian is ὁμογάνιος, or one of the Dii Penates, like Jupiter Gentilius. This correction may be very ingenious, but it cannot be true; because Lucian, in the opening of his tract, tells us precisely, that the Celts call Hercules Ogmian in a term of their own, just as Ælian [c] tells us the Egyptians called Ochus an afs when he would not fight, and a sword when he would, in appropriate words of their language.

[a] Vol. I. Archæolog.

[b] Toup, Vol. III. p. 149.

[c] Ælian, Vol. II. p. 347, 4to. Lugd. Bat. 1731.



Ogham then, be its signification what it may, is not a Greek word, but a Celtic term, for which we have the authority of Lucian, who taught eloquence in Gath, and may be supposed to have known.

I propose now to state as much of Lucian, as may be necessary to explain what he has said of the Celtic Hercules; and endeavour to show that the text is uncorrupted; and capable of being illustrated by the sense of *Ogham* in the language of the Bramins, or the Shaniscreeet, and the usual acceptation of it in that of the West, or the Irish.

"The Celts," says Lucian, "call Hercules by a word in their own vernacular tongue *Ogmian*; but in their picture of him, they make him a prodigy of rudeness. They represent him as very old, and quite bald, with the exception of a few remaining grey hairs, all over wrinkles, and sun-burnt like an old fisherman; so that you would suppose him to be Charon, or Japetus, from the infernal regions, rather than Hercules; but for all this he has the lion's skin on his shoulders, a club in his right hand, and a bow in his left; and is in every respect Hercules himself. I first thought that all this was done, to revenge the Celts on the god, for having carried off the herds of Geryon when Hercules made his predatory incursions into the West. But I have not told you the most singular thing in the picture, that this old man draws after him an immense multitude by the ears, with chains of gold and amber, like beautiful necklaces of delicate workmanship; and although so slightly fastened, the captives make no resistance with their hands or feet, or by the throwing back of their heads, and never attempt to run away or disengage themselves, which they might easily do, but follow cheerfully, highly delighted with their leader, and push forward with a loose rein, appearing as if they would be sorry to be released. There is still something more remarkable than all this in the picture, which I shall think it no trouble to mention.

Since

Since the painter had no place to fasten the chains on his principal figure, whose right hand held the club, and left the bow, he made him draw with his tongue, pierced through for the purpose, whilst he is looking round at the same time, with a smile on the crowd that follows him in harness.

As I was contemplating this group with anger and admiration, a Celt who understood Greek, as appeared by his speaking it so accurately, said to me, I will explain to you the riddle which seems to puzzle you so exceedingly. We Gauls do not liken the force of eloquence to Mercury, as you do, but to Hercules, because he is by much the strongest; and you must not be surprised if we represent him under the figure of an old man, since in old age alone eloquence arrives at maturity, if we are to believe your poets. Nestor's tongue dropped honey [d], and the Trojan heralds had liquid voices [e]. You are not to wonder either if eloquence draws by the ears, as there is so intimate a connexion between the ears and the tongue; nor is it a reproach to have this part bored, since I have the authority of one of your comic poets [f], that great speakers have a hole at the tip of their tongue." Thus much the Celt. But to return to *ὄγμιος* by a little detour through a flowery path. It is evident at first sight that *ὄγμιος* was never intended for *ὀμώγιος*, because it is a Celtic word with a Greek termination. This alone may serve to blunt the edge of Mr. Toup's criticism, and annihilate his abuse. Authors have ever been greatly at a loss for the derivation of the word Ogham, or Agam; but as to its meaning they seem to be agreed that it signifies secret writing, of which there are various specimens to be seen in works on this subject [g]. The term, however, it is pretty clear, originated

[d] Il. α v. 249.

[e] Id. v. 152.

[f] Senarii.

[g] See Vallancey and Asple's Plate.

from that fountain of arts and philosophy, the Celts, or Druids, or Scythians, to which Diogenes Laertius, in his preface to his Lives, gives the preference under the name of foreigners. The allegory of Lucian has been applied to the Irish alphabet, and its name thus accounted for [h]; and still farther, the writings at Persepolis, it has been said, bear a strong resemblance to the Irish Ogham [i]. Now the word Agam, Sir William Jones tells us, in the Shansecree, is mysterious; that is, as I understand from the highest authority, Agam comes from *gama*, to go, and with the *a* prefixed, is a compound word, signifying to go to, to come at, or acquire the knowledge of; if this be the case, then Ogham, or Agam, for they are the same, mean the knowledge of any art or science, whether of writing, or speaking, or music, and is not confined to points, or marks, which are significant according to their position to the right or the left, over or under the principal line, like notes in the gamut, but extended also to the powers of speech, the force of eloquence, and persuasion, by which whole tribes are led, and nations are subdued. The language of the Bramins is said to be, in common with the Gothic and Celtic, the Greek and Latin, derived from the language of Iran. The Shansecree deals in compounds that the Arabic abhors, from whence one might be led to pronounce which was the oldest, upon the principle that monosyllables are the favourites of rude nations, which they keep separate and distinct till the arts of civil life arise upon them, and they are driven into compounds in order to express the combinations of their new ideas. Iran was, however, beyond all doubt, very early the centre of population, knowledge, language, and arts; and the Arabians never migrated into India till after the era of Mohammed. The result of these observations

[b] Campbell. Toland.

[i] Asiatic Miscellanies, Vol. I.

is, if there be any truth in them, that Ogham, or Agam, is the trick, or knack of any art, and so far a mystery, whilst it is artfully made difficult, and kept religiously obscure.

I have the honour to be,

My Lord,

Your Lordship's

most obedient humble Servant,

STEPHEN WESTON.

*Edward street, Portman square,*

*February 1, 1802.*



XXXIV. *Copy of an Original Manuscript, containing Orders made by Henry Prince of Wales, respecting his Household, in 1610; communicated by Francis Douce, Esq. F.A.S.*

Read February 18, 1802.

*Orders for his Highnes Court, given at Richmond the 16th of October, 1610.*

**E**SPECIALL Ordinances for the advancement of my Service, and ordering of my Houshold affaires, given the 16 of October 1610, at Richmond [a].

For that I am now upon the point to sett downe officers and orders for the settling of my houshold, I have myselfe taken care  
to

[a] In a rare tract, entitled, "A Discourse of the most illustrious Prince Henry, late Prince of Wales," written anno 1626, by Sir Charles Cornwallis, knight, sometimes Treasurer of his Highnesse House, printed in 1641, are the following traits of that prince's character, which may serve to illustrate these Orders. They are taken from a Copy in the possession of the Rev. John Brand, Sec. A. S.

" In the government of his houshold in yeares so very young, hee gave examples imitable to all other princes.

" His family was ample, as that which consisted of few lesse then five hundred, many of them young gentlemen, borne to great fortunes, in the prime of their years when their passions and appetites were most strong, and their powers and experiences

to thinck on some especiall matters, that I would have precisely lookt unto, and duly observed as well for the advancement of my service, as for the honor of my court; and although there be many other things very requisite to be considered of concerning the

to temper and subject them to reason most weale, his judgement, his grave and princely aspect, gave temper to them all, his very eye served for a commandement, and more and better service have I noted to be done by the very lookes of him, then by sharpe reprehensions of some other princes: If any questions or quarrells were moved amongst his servants, he would give a stoppe and stay to them, at the very beginning by referring them to some such of his principall officers, as hee thought to bee most scient in matters of that nature, and best did know to give just compensation to the injured, and reprove to them that should be found to have offered the wrong; so as in so numerous a family there was not so much as any blows given, or any countenance of quarrell or debate betweene any.

“ Plenty and magnificence were the things that in his house he especially affected, but not without such a temper as might agree with the rules of frugality and moderation; he caused to bee set downe in writing unto him the severall heads of al his annuall charges, the ordinary expence of his house and his stables, the charge of his apparrell and wardrobe, his rewards and all such other things, as yearly were to bee issued out of his coffers, and comparing them with his annuall revenue, did so judiciously fashion and proportion them by shortning what he found superfluous, and encreasing what was wanting and too short in any of them, as hee reduced them to a certainty, and such as his revenues would well defray, besides a yearly spare of some thousands of pounds which hee reserved for a store or treasure to be ready for all events and occasions accidentall.

“ By giving of which so good and solid foundation and order unto his state, hee delivered himself from all necessity of becoming rigid or strait to his tenants, either by any unmeasurable improving their farmes or their fines, or seeking or taking advantage of any their forfeitures, and became also unnecessited to take the benefit that both law and right afforded unto him, of such as had in time of former princes purchased lands appertaining to his dutchy of Cornewall, which could not by law be alienated from the same, to whom out of his princely bounty and gracious compassion, upon resuming of them, hee gave some reasonable satisfaction.

“ The banquets and feasts that any time he made, his desire was, should be magnificent and agreeing with his princely dignity, yet not without an especiall eye and care had that nothing should bee spent in disorder, or the charge made greater through the want of providence, or well managing by his officers; in those hee ever affected the

the same, which I must referre to the diligence and providence of my officers, yet these particulars hereafter sett downe my will and pleasure is to be especially observed and respected.

That

the demonstration of a princely greatnesse, and that all things should passe with decency and decorum, and without all rudenesse, noise or disorder.

" In any thing either committed or permitted unto him by the King his father, concerning the state and defence of the kingdome, exceeding willing, sedulous and carefull hee ever shewed himselfe, to performe all offices and duties understandingly, and with much circumspection.

" He was once sent by his Majesty to take view of the navy at Chatham, whither myselfe waited upon him and observed how great his desire was not onely to see with his owne eyes every particular ship, but to inable himselfe by conference and consultation with the best experienced of his Majesty's officers of the navy, in the fashion and fabricature of the ships, to understand their strengths and the forme of their sailing, to take knowledge of such as were then perfited and fitted for present service, and which defective, and in what severall parts, to the end there might instantly be order given for the repairing of them; he also very perticularly enformed himselfe of their severall equipages and furnitures, went in person to take an exact view of them, and of his Majesties store for that purpose, and would not bee satisfied without understanding the speciall uses of every of those things, and of all other that tended to make them serviceable and usefull, what further in yeares more ripe was in navall affaires, wherein consisted the principall strength, honour and advantage of this kingdome, to be expected of him, may easily be discerned by his will, his diligence, his understanding and princely courage, shewed upon occasion of discourse, delivered unto him by a servant of his own, concerning a navall warre with Spaine, whensoever that king shall give cause of a publicke hostility.

" To publish particulars agrees not with the rules of state, but two especiall things being propounded, which were the preparation of a navy, consisting of a certaine number of ships to bee sent into the West Indies, and another to attend the coasts of Spaine to prohibit all entry or issue of ships either into or out of the same.

" Admirable it was in one of yeares so young, to heare what interrogations he used of every particularity of that designe, of the feisiblenesse and of the difficulties of every branch of it, how he insisted upon every doubt, until by the best experienced and practised both in sea services and in navigation, with reasons and demonstrations he became fully satisfied, and that done, how narrowly and neerly he searched into every knot, both of the honour and utility, and of the danger and charge that an attempt of that nature would draw with it, and ceased not untill he understood every

That when I am at divine service in my private closett the doores and privie wayes be carefully looked unto by the ushers and groomes, and my gentlemen in ordinary to be generally warned to attend me and be present at tymes of prayer, and to doe the like,

particular of the same, and especially the yearly charge which that whole expedition would amount unto; which having found so very reasonable, and the hopes so great, and all doubts so well resolved, to shew the valour of his owne heart, hee openly protested to such as were present, that should the King his father bee pleased upon any future occasion to breake with Spaine, himselfe (if so it should agree with his Majesties pleasure) would in person become the executor of that noble attempt for the West Indies.

“ He so distributed the day by dividing his houres into the service of God, to the apting himselfe to the office hee was borne unto, both in government civill and military, and to necessary exercises and recreations, as no part of it could bee said to bee in vaine bestowed; to inable his knowledge in government civill, he read histories, the knowledge of things passed conducing much to resolution in things present, and to prevention of those to come.

“ In the military, hee added thereunto the mathematicks study of cosmography, and had one that instructed him in the matter and forme of fortifications.

“ For practice, hee used in a manner daily to ride and manage great horses, with which hee had his stables most excellently furnished, oftentimes to runne at the ring, and sometimes at tilt, both which he so well and dexterously performed, and with so great a comeliness, as in those his first yeares, he became second to no prince in Christendome, and to many that practised with him much superiour.

“ His other exercises were dancing, leaping, and in times of yeare fit for it learning to swimme, at sometimes walking fast and farre, to accustome and enable himselfe to make a long march when time should require it; but most of all at tennis play, wherein, to speake the truth, which in all things I especially affect, hee neither observed moderation, nor what appertained to his dignity and person, continuing oftentimes his play for the space of three or foure houres, and the same in his shirt; rather becoming an artizan then a prince, who in things of that nature are onely to affect comeliness, or rather a kinde of carelesse in shew, to make their activities seeme the more naturall, then a laborious and toiling industry.

“ Of this and of his diet, wherein he shewed too much inclination to excessive eating of fruits, he was as in al other things content to heare advice, but in these two particulars not to follow it.

“ In



like, when I goe to my publique chappell to service and sermons, wherein I will dispense with no man, holding him unfitt to serve me that with me will forbear to goe to heare the word of God, which example of liberty shall never be tollerated in my court, nor made an example to encourage others in like disobedience and contempt towards religion.

That whilst I am at my publique chappell hearing divine service and sermons, twoe of my guards be appointed by course to wayte without at the dore, as well as an usher or groome within the dore, and not to depart from that charge untill my selfe be gone out of the place.

That the ante-chambers of my court be better attended at due howers in the morning, and other tymes, as my presence chamber and privie chamber, which are often found without any p<sup>r</sup>son in them, whilst I am retyred in my more private lodgings; ffor reformation whereof, the ushers, groomes, and pages must be warned to give more diligent and orderly attendance.

That there be not too many double keys allowed of my privie lodgings, close gardens, and retired walkes, and those double keys

“ In other play or gaming, he shewed himselfe not much inclined, yet would sometimes play at Obesse at Bilions and at Cards, but so very nobly and like himselfe, as plainly shewed his use of it to be onely for recreation, not for appetite of gaine; for whether he wonne or lost, his countenance was ever the same, and for the most part, greater appearance of mirth in him when he was in losse, then when he wonne, thereby plainly demonstrating both his judgement in adventuring no more then what he made no regard of if he lost it: and his princely magnanimity and temper in suffering no passion or alteration to take hold of him through any crossnesse of cards or chance.

“ In some young gentlemen whom he affected, he seemed to mislike too much disposition to play, and did not onely disadvise them from it, but gave unto some of them matter of value to become bound to leave the use of it; for pleasure hee tooke them all as it were in passage without semblance, either to desire them, or at least to have a will to dwell in them.”

that are delivered out to be in the hands of men of good trust, and notice to be taken by the gentlemen ushers of my privie chamber who they are that have such keyes, being a charge of no small consequence, considering the danger and practizes of theis tymes.

That my privie chamber be more reservedlie kept, and none p̄mitted so familiarly to frequent it but such as are allowed thereof and sworne to the place, for hereby shall my presence chamber be the better furnished with gentlemen to the honor of my court, and my privie chamber be held in that esteeme and account that it ought, when the rights and respects that dūlie appertaine thereunto are regarded and observed. But if in my court there should not be made an orderly distinction both of places and p̄sons, it would breed a confusion, and as good it were to be a groome of my great chamber, as a gentleman of my privie chamber, if the places be made com̄on alike. And therefore my will and pleasure is to have it more carefully look't unto and speedily reformed.

That when I am myselfe at the tennys play, the ballon, or such exercise, twoe of my guards be presently appointed to attend about the dore untill my departure thence; for it hath byn noated and told me, that sometymes when I have byn at the tennys play there hath scarcely byn six p̄sons about the tennays court, and most of them but lackeys or pages, which is neither safe nor fitt for the state of a prince.

That in my standing house, where I am resident, there be ever a convenient store of munition and armes proportionable to furnish myne owne famely withall upon any suddaine occasion if need require: ffor as it is both safe and princely to have it in good order and readines, so were it a great defect to want that in my court, that every nobleman and gentleman will be provided of in his owne house.

That

That amongst other good ordynances for my household, it be thought on and provided, that some one of my principall officers that is allowed a standing table in my court doe keepe the same so orderly furnished and attended as that it may be able in good fashion to receive and entertayne any nobleman or stranger of account, that shall come to visitt me upon any suddaine, as many tymes it may happen: for it were a great indignity unto me and disparagement to my court, that upon any such unexpected accident there should be no place of receipt able to give good entertainment in that kynde, and although this may be a cause of some extraordinarie charge, yet lett it be pformed, and that expence saved in some other more needles supfluity, ffor parsimony in these things that concern the honor and state of my court, were as great an error as prodigality in idle waste.

That in the services about my pson or place in my house, my officers and servants in generall doe take knowledge from me, that it is neither agreable with my likeing and pleasure, that any one man should sue or seeke for multiplicity of offices appertayning to my service, especially if they be of charge or ymportance, for that course I doe well knowe to be a great hinderance to the exact service due to a prince, for one office of consequence is enough to imploy the witt and industry of one man if hee discharge his duty therein thoroughly. Beside it deprives a prince of the meanes to grace and gratifie many of his able and faithfull servants when one man ingrosseth sondry offices, and it diminisheth the maiesty of a court, when there are not so many officers as offices disposed of, the charge being all one, but the honor and benefit much lesse for the prince, when he respects more any one mans ptticular avarice or ambition, then the advancement and countenance of his own service. Wee see, that noblemen in the ordering of their owne famelies will admit no such confusion, and

and therefore lesse fitt to be tollerated in a princes court, that is well ordered and disciplined as it ought to be.

That the like knowledge be taken from me, as a matter that I will have duly observed in my house and service, that is, that as I myselfe doe make a choyce and free election of my principall officers and servants without partiality or other respects, then for the worth or desert of the p̄sons themselves, and doe accordingly dispose thereof by myne owne guift, to the end that thereby I may binde my servants the more faithfully unto me, and not to transferre the thanck for my benefitte to other men. So likewise it is my will and pleasure that the cheife officers doe not in any sort traffique or conferr the inferiour offices and places by partiality and bribery, but freely and without corruption, and not to preferre strangers before myne owne servants, if they be fitt and able for the places. And this wilbe a meanes to make men diligent and industrious to attayne to p̄fection, when they shall see that in my service and favour no partiall respects shall depresse or overweigh desert or vertue.

That the officers and equerries of my stable doe looke carefully that the groomes be not suffered to putt any under boyes or hirelings to serve and dresse my horses, which will make a great disorder in my equerry, cause my horses to be ill looked unto, and shortned of their allowance to relieve such beggerly creatures as they entertayne to supply their service, whilest they themselves take their pleasures elsewhere and neglect their charge.

That hereafter this be observed in election of my guard as places doe fall, that such men be recommended unto me for that service as are well knowne to be of honest conversation, and withall able and active men qualified with some p̄fection, as wrestling, tossing the pike, shooting in a muskett, or skill in his weapons, and such like activity, more then to be able onely to wayte with a holberd

in



in my great chamber, for I hold it fitting for the court for a manly yong prince to have such a select guard of able bodyes as may match any other men for their number in all manly exercises whatsoever, wherein I respect not so much the greatnes of their stature as these other habilityes asorenamed, so that withall they be well shap't and comely p'sonages, and amongst them to have some that have been either lieutenants, ancients, or sergeants in the warres, I would specially allowe of. And that these places of my guard be not traffickt or sold, but freely disposed of for meritt and sufficiency, for otherwise it must needs be a hindrance to my service to have them impoverished by purchasing their places in a mercenary manner, unworthie of a princes court that would be truly and worthily served.

That when my revenues and receipts are truly resolved of and knowne to what yearly value they will certainly amount (for in this poynt wee must stand upon certayneties) that then my counsell and chiefe officers do proportion and order the allowances and expences for all offices, tables, servants wages, equerry and other necessary charges whatsoever proportionably according to the meanes of the yearly rent, and yet not to extend it to the uttermost value thereof, but to hold it so within the compasse of my revenues, as that there may remayne a sufficient proportion in honorable and plentifull manner to supplie my extraordinary expences, ever keeping such store, as that my coffers may never be utterly bare.

And for the first yeare I will, that my counsell and chiefe officers doe meete and sitt together monethlie for the establishing and preserving of the good orders of my court until they be p'fectly settled, and then afterwards to contynue those meetings as cause shall require.

That there be certayne register bookes made of all my silver and plate, whereof my counsell to have one, the chiefe officers of

my household another, and the third to remayne in his hands that hath the cheife charge thereof, and that every quarter my counsell and cheife officers doe purposely meete together to call an accompt thereof, whereby the same by such orderly care may be better preserved from imbeaselling and stealth.

That in like manner there be certayne register books made of all my Jewells and rich robes, whereof one booke to be in myne owne custody, another in the hands of my counsell, and the third with him that hath the charge thereof, and so quarterly to have those bookes surveyed and altered as need shall require by the increasing or diminishing of my Jewells.

That in like sort an orderly accompt be kept and given quarterly of the receipt and expences yssuing out of my privie purse, as a matter very convenient and necessary for the holding of correspondencie of order in that point as well as others, whereby a guesse may be given to what proportion that yearly expence may growe, and soe hee that keepes my privie purse may by delivering his accompts, the better aunswere and cleare his receipts, and except there be such an order kept of my privie purse there can be no true accompt made how my revenues are expended: for all other waste wilbe colourably layd upon the expence of my privie purse, when they knowe there is no good account kept of what is received and disbursed that way, for the expences of a prince in that kynde are sondry and great, in such sort, as if it be layd out without a reckoning, and received in without charge, my purse may easily be made bare and my coffers emptie, and no good accompt able to be given which way it comes to passe, other then to lay it generally upon my privie purse, and make that a cloake for many other idle and lavish expences.

That there be charge and com'aundement given unto my porters by my cheife officers, that they doe looke carefully and diligently unto their charge as well for the back-gates as the foregates of my  
house

house where I am resident, and that withall, as a point of their duty and charge, they doe looke carefully that the provisions of my house be not purloyned nor carryed away early or late out of the gates, which is an usuall custome in princes courts, but neither profitable nor honourable; ffor in true consideration such things are more fitt to be spent to the creditt of my house, or the charge thereof to be saved, then to be imbeaselled in such sort, as returnes neither honor nor acknowledgement: and if my porters be as honest and trusty servants as they ought, they will rather seeke to deserve favour and reward for faithfull service, then consent to such purloynning to have a share therein themselves. And no man can iustly thinck it too great frugality in a princes court rather to have the allowances publicly and honorably spent, then secretly imbezelled and stolne.

That the marshalls doe looke more carefully to purge and free those places where my court is resident of that scumme of vagrant and idle rogues, that followe the trayne and my stables with their wives and children, committing many disorders and stealthes, and withall ever likely to bring danger of infectious sicknes to my court, besides, that in a rable of ill disposed persons many a dangerous villany may be sheltered.

That if any questions or quarrells doe arise amongst my ordinarie servants, which sometymes happens in princes courts, and most likely there, where store of youth is, my will and commaundement is, that the partie greived and wronged should rather make complaynt thereof to some of my counsell and cheife officers, then seeke to right and revenge himselfe by violence, or with the sword. And upon such information and complaynt made, that it be diligently enquired in whome the fault lyeth, and what partie hath received the wrong, and to compell him that hath done the injury to give such satisfaction as shall stand with the points of reason and honor, thereby to avoyd further mischeife, which is not fitt

to be suffered violently to run on to extremities in a well disciplined court, as neither agreeing with pietie nor civilitie. And such as will not informe being wronged, but followe revenge after their own fancie, and those, that will not give satisfaction for iniuries offred in manner as I doe appoint and com'aund, I will hold both of those sorts neither worthy to enioy my favour, nor fitt to be longer retayned in my service, and therefore doe I straightly com'aund my counsell and cheife officers to looke seriously thereunto, and to informe me of any, that shall vyolate or neglect this my ordynance in either kinde.

That twoe of my guard every night be appointed orderly in their turnes to walke the round in all parts of my court, where I am resident, as well for safety and good order, as to avoyd the danger of fire, which many tymes happeneth by inconsiderate servants, and oftentimes runnes on very dangerously before it be discovered.

That there be a reasonable proportion of ladders made with joynts for the purpose, and leather bucketts for water provided in all my cheife standing houses, to free the danger, that may fall out by fire, without which provisions great mischeifes may happen, but by theis helpes be the better avoyded.

That wheresoever any of my standing houses are kept, and my stables about them, that straight charge and com'aundement be given to my principall officers, to my equerries, riders and groomes, that none of my great horses or hunting horses be ridden or gallopt over any ploughed feilds where corne is sowed or growes, whereof heretofore complaint hath byn made unto me, and I have so highlie disliked thereof, being a great impietic so barbarously and wilfully to destroy and wast the food of man, as that whosoever shall transgresse and offend therein I will hold him worthie of great punishment, and unfitt to remayne in my service, and therefore



therefore doe commaund that it be strictly and absolutely forbidden.

That as I began with the due divine service unto Allmightie God, without which nothing can prosper nor yeild comfort either in this world or in the world to come, so doe I conclude, that amongst other my ordynances for the well government of my court, that by my counsell and principal officers it be stricktly and carefully lookt unto and observed, that fower times in the yeare, namely at Christmas, at Easter, at Midsommer, and at Michaellmas, all my ordynarie servants in generall without exceptons of any whatsoever, doe receive the communion at my publique chappell, a place used for divine service where my household shalbe then resident, and that before the receiving of the communion one of my chaplyns or some other good preacher doe make a sermon, or read a lecture tending to instruct men to the reverent and worthy receiving of that holy and blessed sacrament. And such as shall either wilfullie refuse so to doe or cautelously absent themselves of purpose, that good notice be taken of such by my counsell or officers, and myselfe informed thereof, to give such further order therein as may stand for an eminent example and chastisement to such ungodly and unchristianlike disposition; for the which kinde of people my court shalbe no shelter, nor my service any protection.

Therefore he commands that it be strictly and absolutely ob-  
served. And thus he begins with the due diligence with which  
God, without which nothing can prosper nor yield comfort either  
in this world or in the world to come, to do I command, that  
amongst other my ordinances for the well government of my  
court, that by my commandment and principal officers it be strictly and  
carefully looked unto and observed, that howsoever in the years  
namely at Christmas at Easter at Whitsuntide and at Michaelmas  
mas, all my ordinance be strictly observed without any delay or  
any whatsoever, do receive the same in my name at my public chap-  
pel, a place set for giving justice where my household shall  
then be present, and that before the receiving of the same in my  
of my chaplains or some other good persons do make a sermon  
or read a lecture touching the nature of the sacrament and wor-  
thy receiving of that holy and blessed sacrament. And such as  
shall either wilfully refuse to do so or carelessly neglect there-  
in or purpose that good notice be taken of such by my command-  
ment officers and justice in such respect as they shall further  
order therein as may stand for an eminent example and cha-  
rity to such ungodly and uncharitable disposition; for the  
which I hope of people my court shall be the more ready  
and obedient.

COUNCIL OF THE SOCIETY

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ANTIQUARIES.  
APPENDIX.

DECEMBER 12, 1875.

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RESOLVED.

That such and such communications as the Council shall not think proper to publish *enire*, be extracted from the Minutes of the Society, and formed into an Historical Memoir, to be annexed to each future Volume of the *Archæologia*.

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APPENDIX

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AT A  
APPENDIX  
COUNCIL OF THE SOCIETY  
OF  
ANTIQUARIES,

DECEMBER 15, 1775,

RESOLVED,

That such curious communications as the Council shall not think proper to publish *entire*, be extracted from the Minutes of the Society, and formed into an Historical Memoir, to be annexed to each future Volume of the Archaeologia.

AT A  
COUNCIL OF THE SOCIETY

OF

ANTIQUARIES

DECEMBER 12, 1878

RESOLVED

That such various communications as the Council shall not think proper to publish entire, be extracted from the Minutes of the Society, and formed into an Historical Memoir, to be annexed to each future Volume of the Archaeologia.

# APPENDIX.

February 28, 1799.

Samuel Lysons, Esq. Director, exhibited to the Society an Original Grant of Confraternity from the Prior and Brethren of the Hospital of St. Bartholomew, Gloucester, to John de Thormerton, A. D. 1318, of which the following is a Copy.

“ PATEAT univ̄sis p̄ p̄sentes q̄d nos frat' Joh̄es del Ok Prior Hospit' Sci Bartholomei Gloucestr' & ejusd'm loci confr̄es confessim' p̄ nob' & successorib' n̄rs & imp̄petum' recepim' animas Joh̄is de Thormerton & Agnet' uxor' sue, n̄non Joh̄em fil'm eor̄d'm in frat̄nitatem n̄ram & q̄d fiat p̄ eis p̄ totu' annu' & in Ann̄sariis eor̄d'm in cap̄lo n̄ro & alibi tanq' p̄ fr̄ib' n̄ris presb̄is vivis sive defūctis imp̄petu'm Volum' etiam & concedim' p̄ p̄sentes q̄d sint p̄ticipes missaru', or̄onum, elemosinaru', & om̄n' b̄n̄f̄cor̄n̄or que fūit in p̄dta hospit' n̄ro & alibi imp̄petu'm. Concessim' etiam p̄d'to Joh̄i de Thormerton hered' & assignat' suis p̄ p̄sentes, q̄d quotiescunq' & qūcumq' contiḡit nos v̄l successores n̄ros com̄emor̄onem face' b̄ssime & gl̄iose virḡis Marie in p̄dict' Hospit' n̄ro, q̄d nos & om̄s fr̄es n̄ri presb̄ic̄i qui non fuerint occupati circa p̄ficu'm Hospit' n̄ri p̄d'et alicubi, q̄d crim' in p̄mis vesp̄is com̄emor̄onis ejusd'm induiti sup̄liciiis. Et qui Ebdomadari' fūit indut' erit capa ad magnificat & ad or̄onem seq̄ntem. Et q̄d sum̄um altare &

altare be' Virg'is Marie toties incensent'. Et q'd nos et om's  
cōfrēs n'ri p'd'ti ad matutin' & ad horam ante missam & ad missam  
cm'mo'ōnis ejusd'm erim' sup'liciis indut' ut p'd'tm est. Adque  
om'ia & sing'la p'missa fidelit' observanda obligamus nos & suc-  
cessores n'ros ac etiam om'ia bona n'ra mobilia et immobilia p'sent'  
& futura ad q'mcunq' districtione' eccl'iasticam seu civilem & ad  
majore' securitate' facienda' assensu & consensu totius Cap'li  
n'ri accensis candel' pulsat' campan' die Lune in Festo S'ci Leo-  
nardi, Anno Domini, M°.CCC<sup>mo</sup>. octavo dec'io. In cap'lo n'ro  
sententia' major' excōis in cōfvenientes fulminavim'. Decē-  
nentes sub pena p'd'ta q'd cad'm carta sing'lis annis in Festo  
ejusd'm Sancti Abb'is in com'uni cap'lo n'ro legat'. Pro hac  
aute' concessione dedit p'd'tus Joh'ēs de Thormerton Deo & beate  
& Marie & om'ib' S'cis ejus & Hospit' n'ro in honore' eor'd'm  
& S'ci Bartholomei construct', sive fabricat' & dedicat' in p'am  
& p'petuam elemosina' p' aī'ab' Joh'is de Thormerton Agnet' uxor'  
sue et animab' omni' fidelium defūtor' & p' salute aī'e sue totu'  
illud tenement' cu' om'ib' suis p'tinent' q'd emit de Joh'e Sage  
Burgens' Glouc' in venella que dicit' Herlone ex opposit' cujusda'  
tenement' q'd Henr' le Cornwaleys q'ndam tenuit & triginta tres  
solid' & q'tuor denar' in pecunia num'ata. In cujus rei testi-  
moniu' c'm'unc sigill' dom' n're p'sent' apposuvim'. Dat' in  
cap'lo n'ro Glouc' die & anno sup'dictis [a]."

(Seal appendant.)

[a] The Hospital of St. Bartholomew in Gloucester was founded in the 13th year of the reign of King Kenry III. It consisted of a master, or prior, and three brethren, besides a considerable number of poor infirm men and women, who were there maintained.

John de Oke, del Oke, de Oka, or de Ok, as he is called in the instrument now exhibited, was the sixth prior of this Hospital.

April







T. R. Underwood del.

*Ancient Wooden Figures found*



*J<sup>r</sup> Basire sculp.*

*found in Jamaica.*





April 11, 1799.

Isaac Alves Rebello, Esq. F. A. S. exhibited to the Society Three Figures, supposed to be of Indian Deities, in wood [δ], found in June 1792, in a natural cave near the summit of a mountain, called Spots, in Carphenter's Mountain, in the parish of Vere, in the island of Jamaica, by a surveyor in measuring the land. They were discovered placed with their faces (one of which is that of a bird) towards the east.

[δ] Pl. XLVI.

November 21, 1799.

Samuel Lysons, Esq. Director, exhibited an original Charter containing a Grant of Lands from King Edward the Third to his uncle Edmund de Woodstock, Earl of Kent. It is dated from Westminster, the 27th of February, in the first year of his reign, and recites, that the said Earl had exhibited to the said King in his parliament, certain letters patent of King Edward the First, his father, by which it was ordered that seven thousand marks a year in land and rents within the realm of England should be assigned to the said Earl and the heirs of his body; a part only of which had been so assigned. In consideration whereof, and (as the record expresses it) "*nee non pro bono et laudabili servitio quod idem comes nobis et Isabellæ Reginae Angliæ matri nostri carissimæ hactenus impendit et impendet in futuro.*" The King, by this Charter, with the assent of the Prelates, Earls, Barons, and Commons, in Parlia-

ment

ment assembled, grants to the said Earl, lands and tenements of the annual value of 296*l.* 12*s.* 5*d.* viz. the manor of Lammersham in the county of Essex, of the annual value of 31*l.* 10*s.* The manor of Bisheye in the county of Hertford, of the annual value of 41*l.* 18*s.* The manor of Leyham in Suffolk, of the annual value of 35*l.* 9*s.* The manor of Kerseye in the same county, of the annual value of 27*l.* 6*s.* 5*d.* The manor of Northweld in Essex, of the annual value of 40*l.* 9*s.* parcel of the forfeited lands of Hugh le Despenser the younger; and the manor of Wykham in Kent, of the annual value of 120*l.* forfeited by Hugh le Despenser, Earl of Winchester. The witnesses to this charter are [c] Walter, Archbishop of Canterbury, John, Bishop of Ely, the King's Chancellor, Adam, Bishop of Hereford, the King's Treasurer, William, Bishop of Norwich, Thomas, Earl of Norfolk, Marshal of England, Henry, Earl of Lancaster, John de Warrene, Earl of Suffolk, Roger de Mortimer, of Wigmore, Thomas Wake, Henry de Bellemont, and John de Ros, Steward of the Household.

[c] The Archbishop of Canterbury, the Bishop of Hereford, the Earls of Norfolk, Lancaster, and Suffolk, Thomas Wake, and John de Ros (called in Holinshed the Lord Thomas Wake, and the Lord John Ros) were seven of the twelve governors of the realm appointed during the minority of King Edward the Third.

That the services mentioned in this Charter to have been performed by the Earl of Kent for Edward the Third and his mother, was his espousing her party against the Spencers, appears pretty clearly from the following passage in Holinshed's Life of Edward the Second. "The Queene accompanied with a greate power, departed from Oxford, and wente straight unto Gloucester, and sent before hir unto Bristow the Erle of Kent, the King's brother, Sir John of Hennegeu, with other, to take the Earle of Winchester. They did theyr endeavour with suehe diligence that the townemen compounlyng to be saved thaimselfe in body and goodes, delivered the towne and castell unto the Queene, and to her soone the prince." Holinshed's Chron. Vol. II. p. 879, 1st Edit.

It was only three years after the making of this grant, that the Earl of Kent lost his head, "as it was thought; (says Holinshed) through the malice of the Queene mother, and of the Earle of Marche: whose pride and hygh presumption the sayd Erle of Kente myght not well abyde." Ibid. p. 893.

The





J. H. B. 11



The great seal appendant to this Charter is worthy of notice, as it differs from the three of Edward the Third, engraved in Sandford's Genealogical History, and appears to be the same as was used by Edward the Second, with the addition of a fleur de lys on each side over the castles, introduced on the great seal of that monarch to distinguish it from that of his father Edward the First, which it nearly resembles. From a comparison of the seal now exhibited, with one of Edward the Second, it seems to be an impression from the same matrix, with the addition above mentioned. See Plate XLVII. fig. 1.

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December 5, 1799.

*An Original Letter was exhibited by the Director, now in the possession of Charles Watkin Williams Wynn, Esq. M.P. written in 1640, by Bishop Juxon, then High Treasurer to Sir Richard Wynn[d], of which the following is a Copy[e].*

"Sir,  
"I am commanded by his Majesty to let you know that he hath given mee a peremptory direction to call upon certain persons that are to lend him monies to the end they may bring in the same for supply of his great occasions within these ten daies at furthest, amongst which number you are one. I thought fitt therefore to

[d] Sir Richard Wynn was gentleman of the Privy Chamber to Charles the First, when Prince of Wales, and on his accession to the throne was appointed treasurer to the queen. Pennant's Wales, Vol. I. p. 307.

[e] The signature only is of the Bishop's hand-writing.

acquaint

acquaint you with his Majesties pleasure, and the farthest limitt of tyme hee hath given for performance thereof, desiring you not to faile in the payment of the sume of three thousand pounds expected from you within that tyme, otherwise I shall discharge myself to his Majestie upon this advertisement, and the blame will fall where it is not wished by

Your very loving Freind,

*London house,*

*April 18, 1640.*

**GUIL. LONDON.**

*To my very loving Freind Sir Richard Wynn, Kt. and Bart. These*

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**PLATE XLVIII.** Fig. 1, represents the stonefalls on the south side of Battlefield Church in Shropshire, in one of which is an image of our Lady of Pity, rudely carved; engraved from a drawing sent by the rector of Battlefield to Thomas Tyrwhitt Jones, Esq. F. A. S. and by him communicated to the Society, Feb. 13, 1800. This gentleman observes that the figure is moveable, and that he has been informed by an old man in his parish, who remembered the Church in its collegiate state, that there was another image, that of a man in one of the other arches; which was destroyed when the Church was repaired and altered about fifty or sixty years ago.

March

Fig. 1.

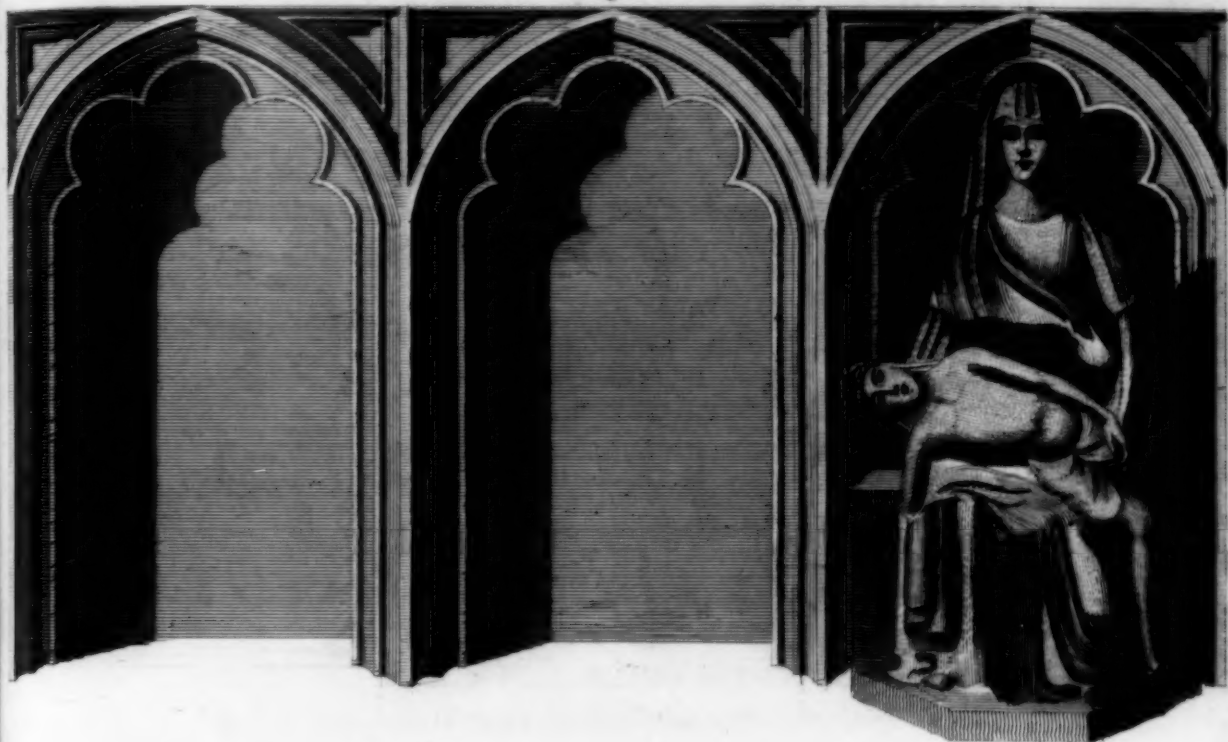


Fig. 2.

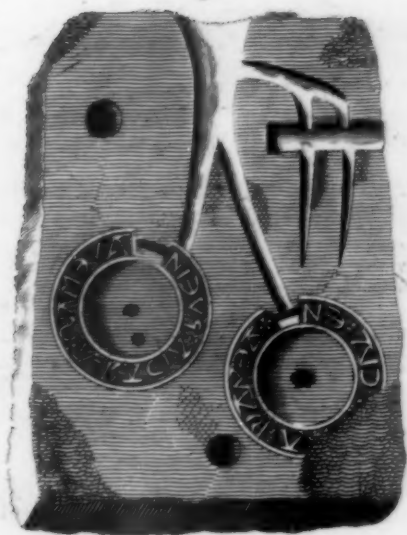


Fig. 3.

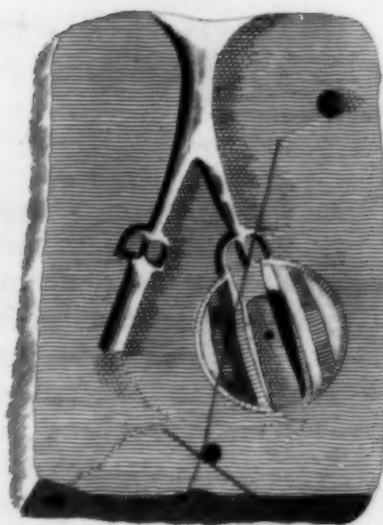


Fig. 4.

NEV9: AICAT: NDM3VA





March 20, 1800.

The Right Hon. Lord Gage exhibited to the Society Two ancient Swords and a Knife, fragments of a stone bracelet, and of a buckle, &c. found in the month of February last, with six human skeletons, in a field which has been in tillage almost 200 years, in the parish of Beddingham, about five miles from Lewes, in Sussex. The skeletons lay about a foot beneath the surface of the earth, in different directions; three males and one female lay from east to west with the heads westward, and the female between two males; one from north to south with the head southward, and another with the head northward. A quantity of beads were also collected, which had been probably hung round the neck of the female.

March 27, 1800.

The Right Hon. Sir Joseph Banks, Bart. K. B. exhibited a small bronze lar of Mars, with a plumed helmet; the property of Richard Ellison, Esq. M. P. It was found several years ago in scowring out the mud from the bottom of the Fossdyke, a navigable canal, reaching from Lincoln to the river Trent at Torksey.

This canal is said by Hoveden to have been cut by Henry III. but, from the circumstance of its being, in almost all cases, the boundary between parishes, and from the finding of this lar in the

bottom of it, there seems to be no doubt that it was a work of the Romans, and a continuation of the Cardyke, which skirted the fens from Peterborough to Lincoln.

On two sides of the base of this lar are the following inscriptions, fig. 1 on the front, fig. 2 on the left side.

DEO MARTI  
NUMINIBUS AVGVSTI  
ASVNI BRVCCI  
VSETICARATIVS DE  
SVO DONARVNT

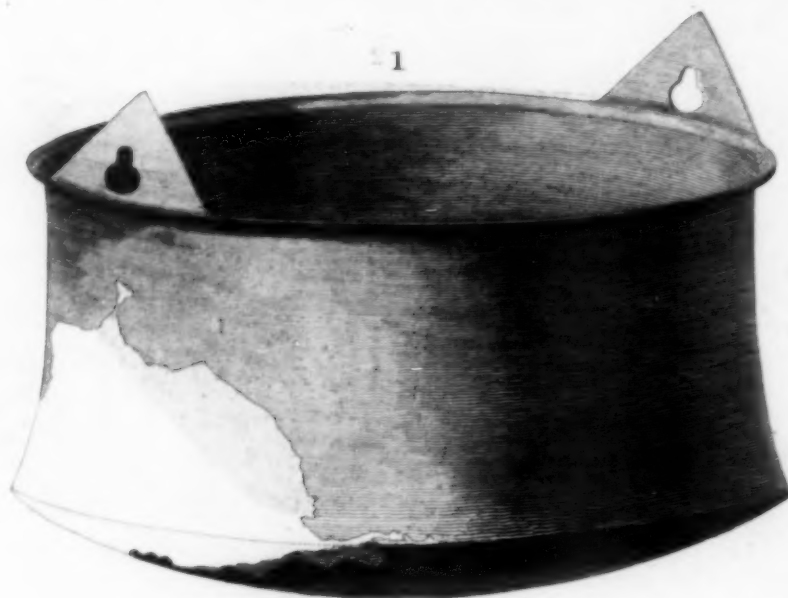
AD SESTERNE  
CE LATVS AERAR  
IVS FECIT ET AER  
MENTI LIBDONAV  
IT FACTAM XIII

April 3, 1800. The Rev. Stephen Weston, B. D. F. R. S. and F. A. S. communicated the following explanation of these inscriptions, in a letter to the President.

"I read the first (fig. 1) thus, *Deo Marti et numinibus Augusti Colonia Asuni Bruccius et Caratius de suo donarunt*. The *Colonia Asuni* does not occur, but in Horfeley we have *Bruccius Senonum*.

"On the left side (fig. 2). For one hundred sesterces *Celatus* the coppersmith made this figure, and delivered the pound of copper when wrought for three *denarii*. From which it should seem that he charged so much for the making, and so much for the materials. *Celatus* is found as a name on ancient monuments. The only difficulty is in the word *Asuni*, for which we have, as far as I can find, no authority."









J. B. B. B.

covered in Flintshire.



May 15, 1800.

Samuel Lysons, Esq. Director, exhibited an ancient mould which was ploughed up about two years ago at Ashill in the county of Norfolk, and is the property of the Rev. John Stanhawe Watts. It appears to be formed of hardened clay, and to have been intended for the purpose of casting small broches, probably of silver. On one side are impressions of two broches, (see Pl. XLVIII. fig. 2, which is of the same size as the original) round one of them is this inscription reversed, AVE MARIA GRATIA PLEN. Round the other, AE MARIA — CIAI EN. On the other side of the mould is the impression of a single broche without any inscription (fig. 3.)

In fig. 4, the inscription is given on an enlarged scale. From the form of the letters it is probable that this mould is of as early a date as the 12th century.

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May 22, 1800.

The Right Hon. Sir Joseph Banks, Bart. K. B. exhibited several ancient Culinary Vessels of Copper, supposed to be of Roman workmanship, represented in Plate XLIX [7].

These vessels were found upwards of forty years ago, several yards below the surface of the earth, in sinking a mine shaft on Long Rake, in the eastern part of Halker mountain, Flintshire. They are all remarkably thin.

[7] There were two others of the same form as fig. 1, one of them  $11\frac{1}{2}$  inches in diameter at the top, and the other  $14\frac{1}{2}$  inches. And two others similar to fig. 4, one of them  $10\frac{1}{2}$  inches, and the other  $4\frac{1}{2}$  inches in diameter.

June 12, 1800.

The Bishop of Salisbury, V. P. exhibited an impression of the seal of Milo, constable of Gloucester, with the following inscription, "*Sigillum Milonis de Glocestria*," see Plate XLVII. fig. 4. The seal from which this impression was taken, is of silver, and was found some time ago at or near Ludgerhall in Wiltshire, and is in the possession of the Rev. Mr. Selwyn, minister of that parish.

December 11, 1800.

The Rev. John Carter, M. A. F. A. S. communicated a drawing of both sides of an ancient Cross in the churchyard of Somersby, a village about six miles from Horncastle in Lincolnshire; the height of which, including the base, is 14 feet. See Plate L.

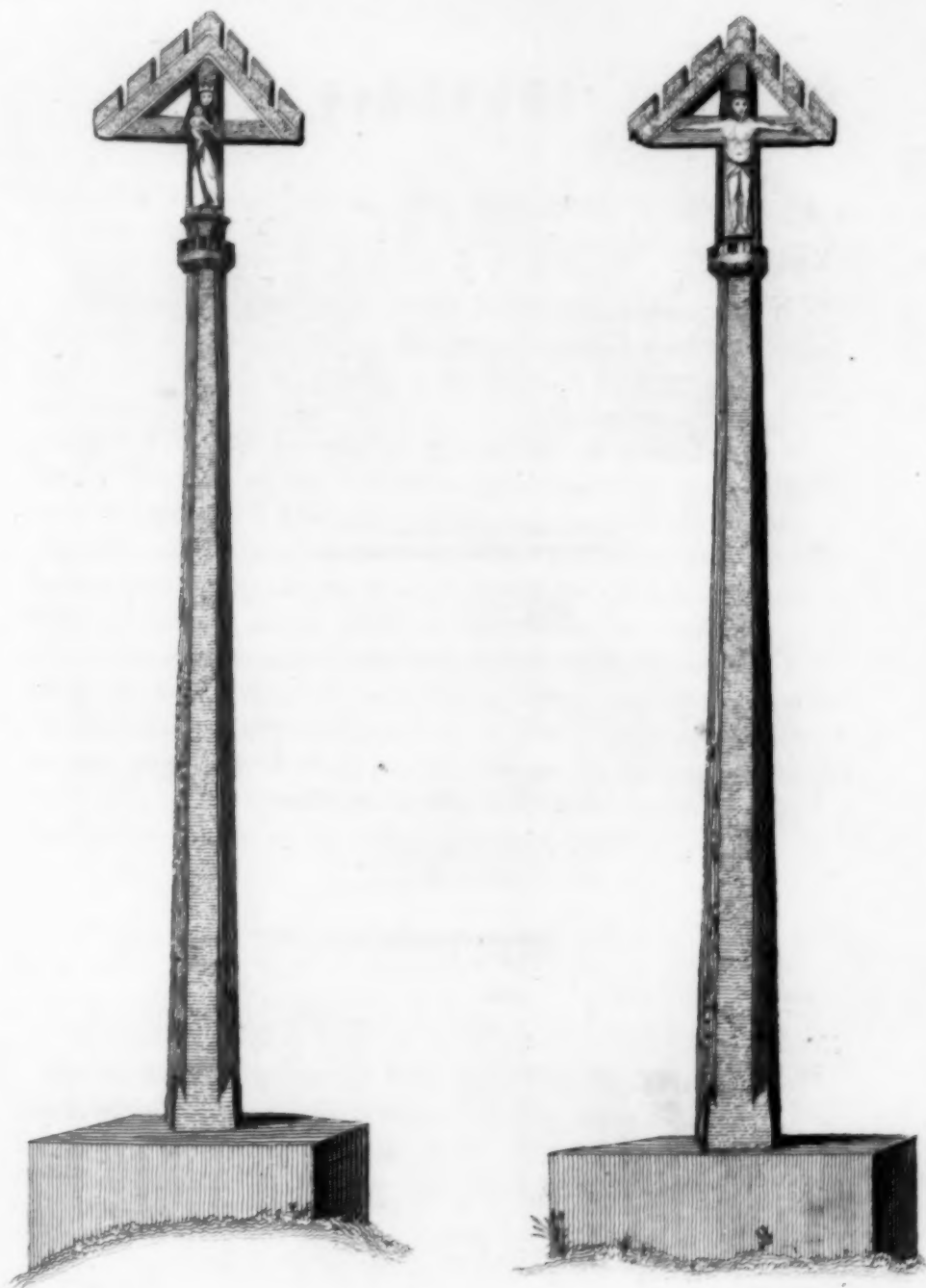
January 29, 1801.

Samuel Lysons, Esq. Director, communicated a Roman inscription which had been sent to him by the Rev. W. G. Rowland, of Shrewsbury, who informed him that the original stone which contained the inscription was found in a mound in a Roman camp near Trawsfynydd in Merionethshire, called *Tommen-y-mur*, or The Mount of the Wall, and through which the Roman road Sarn Helen passes.

The inscription is engraven in Plate X. fig. 2, p. 57.

Extra?





J. B. B. sculp.

*Cross at Somersby, in Lincolnshire.*



*Extract of a Letter from the Rev. John Brand, Secretary, to the Director, on the subject of the above-mentioned Inscription.*

"Vegetius, a writer who cannot be too much studied, or too frequently resorted to by the Roman antiquary, has informed us, that each century took its respective share in digging, building, and other public works: "*singulae centuriae*" says he, "*accipiunt pedaturas*, i. e. *their proportion of so many feet, set or marked out for them.* This fact, which I believe has never once been questioned, being established, I take it for granted that the inscription under consideration was originally built up in the face of the wall of the Roman fortification, among the ruins of which it was found, (and where, I have no doubt, there are still similar ones remaining), by the *Century of Andafus*, (who are mentioned in Gruter, Vol. I. DLV. 7.) stationed, at the time it was put up, on this spot, on that century's having completed the *39 feet of stone-masonry, the share or portion that had been allotted them in the building of this fortification.* The translation of this Inscription ought to run simply thus, "*The 39 feet of the century of Andafus.*"

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February 19, 1801.

Robert Bryer, Esq. F. A. S. exhibited Impressions from two Brass Seals found in digging the foundation for the county gaol at Dorchester, (see Pl. XLVII, fig. 2, 3). The Inscription on the former is CREDE MICHI, on the latter LEGE TEGE.

May

May 7, 1801.

The Hon. Colonel Greville, F. R. S. and F. A. S. exhibited an ancient hunting pot of bell-metal, ornamented with the symbols of the four Evangelists, various animals, and devices relating to the chace. The lower inscription runs thus [g].

*Vilelmus Angetel me fecit fieri*

The upper one in smaller characters thus,

*Je fu pot de graunt honhur*

*Viaunde a fere de bon savhur.*

[g] This Pot is represented in Plate LI. and the figures and inscriptions on it in Plates LII and LIII.

November 5, 1801.

William Stevenfon, Esq. F. A. S. exhibited the Matrix of a Seal of Brás, of Thomas, Duke of Exeter, High Admiral in the time of King Henry the Sixth; the legend runs thus, "*S. Thome Duc. Exon. Comit. Dors. Admirall. Angl. Acq. et Hib'n.*" See Plate XLVII. fig. 5.

November



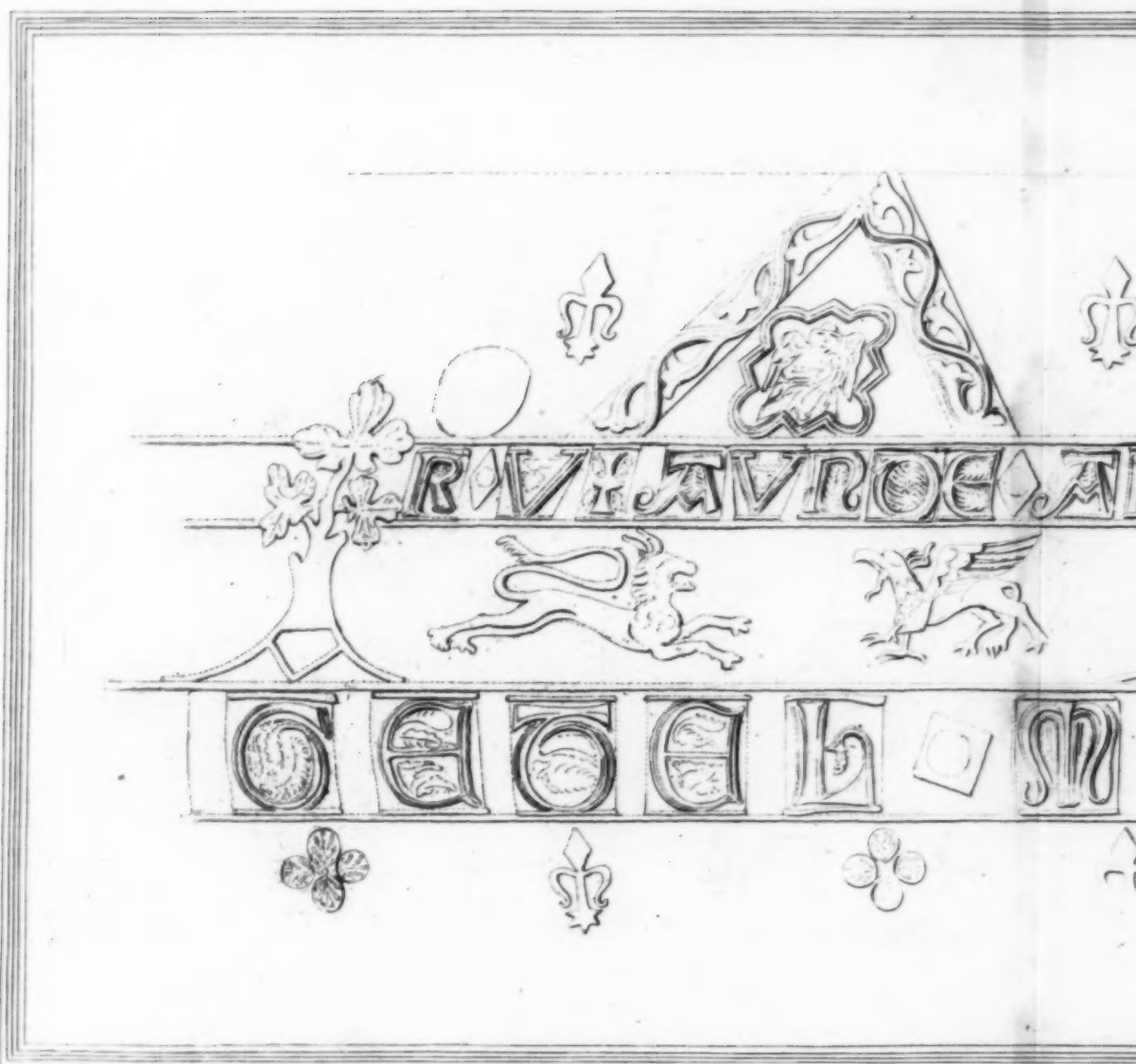


T.R. Underwood del.

J. Baire sc.

*An Ancient Hunting Pot, in the possession of the Hon. Col. Greville.*

*Published by the Society of Antiquaries of London, 1841.*



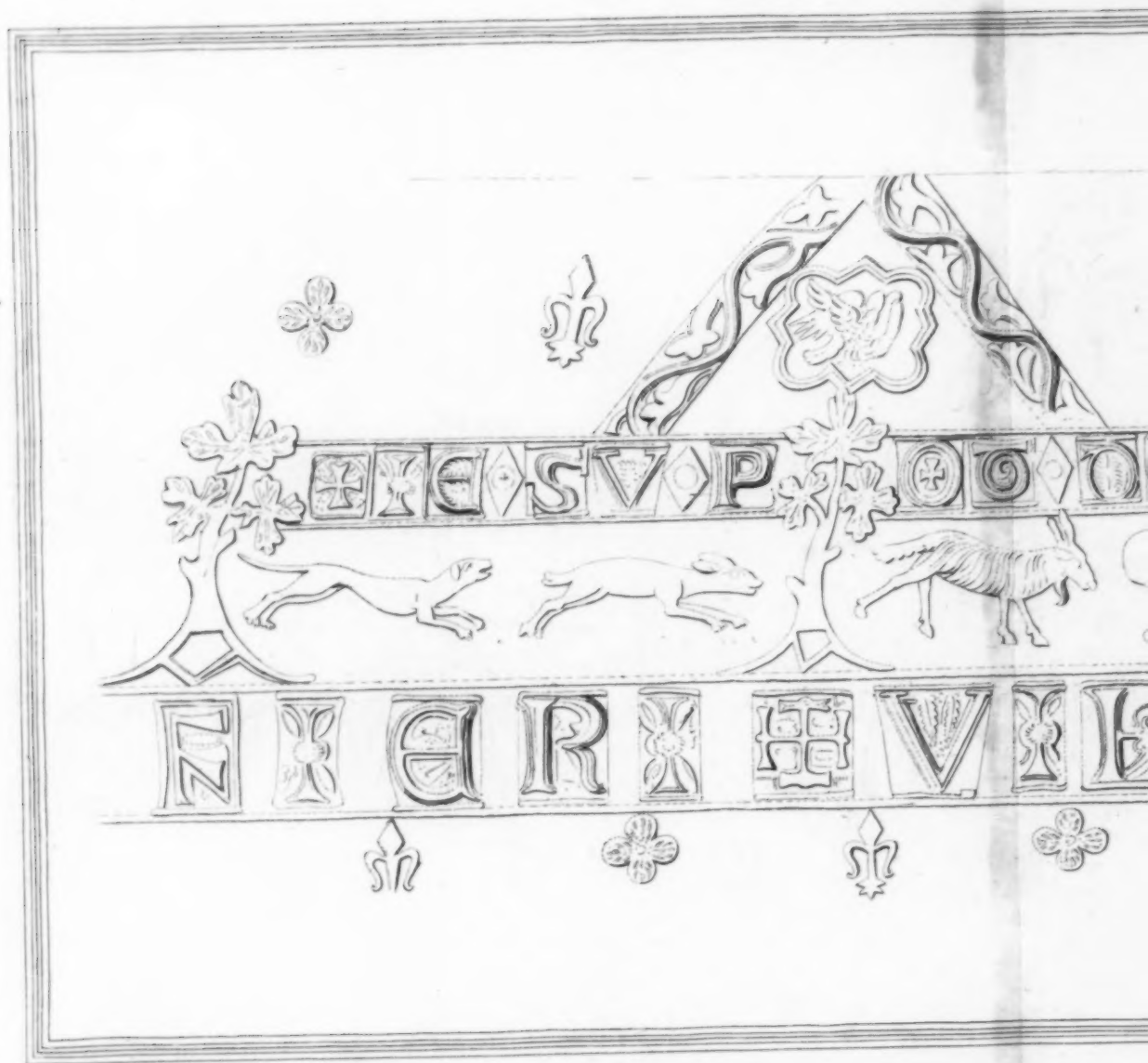
T.R. Underwood del.

*Figures and Inscription*



J<sup>e</sup> Baetse sculp.

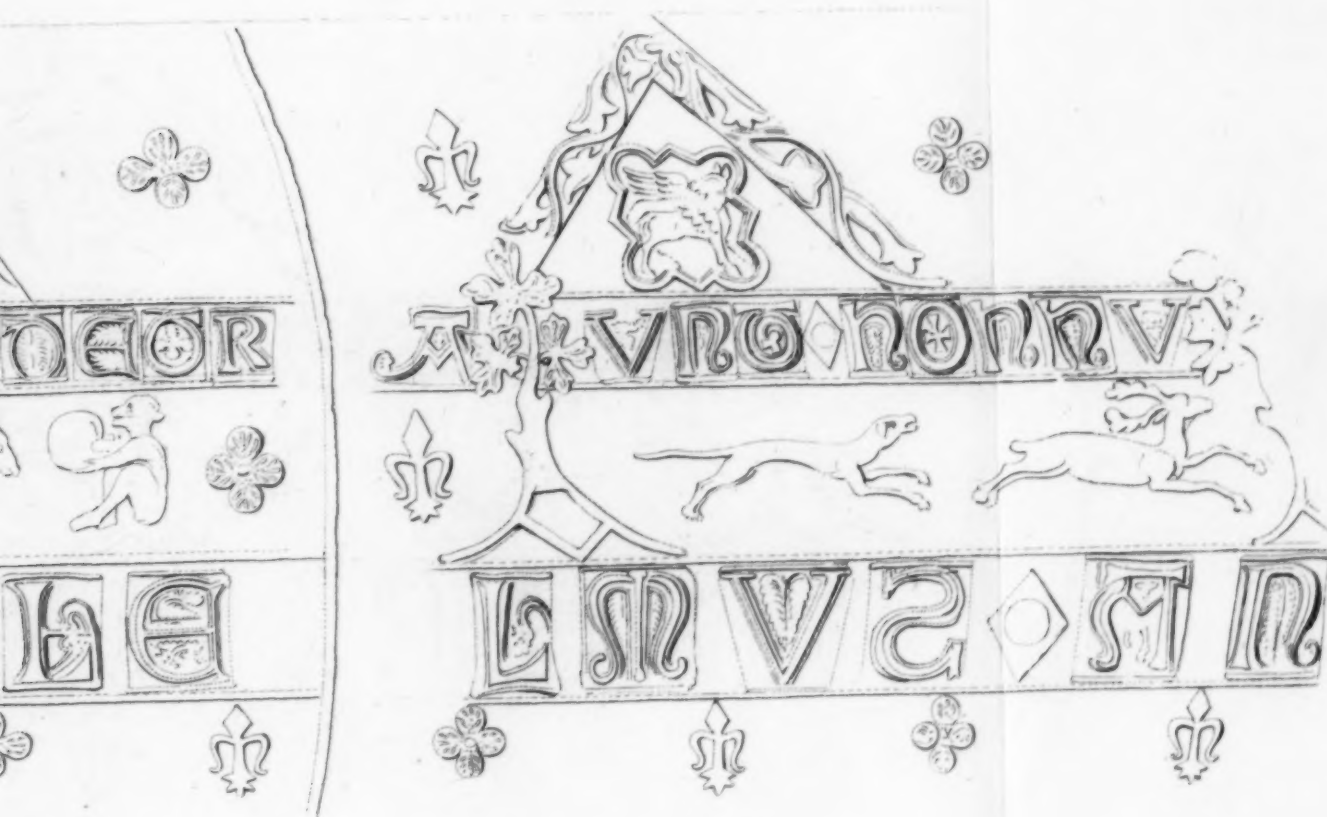
scription on the Pot represented in Pl. LI.



T.R. Underwood del.

*Figures and Inscription*





J. Baxire sculp.

tion on the Pot represented in Pl. LI.



J. H. B. sculp.

*Ancient Candlestick of Iron, found in the Bed of the River Witham, in Lincolnshire.*

*Published by the Society of Antiquaries of London: 23 April 1815.*

November 12, 1801.

John Topham, Esq. Treasurer, exhibited a Drawing of various Roman Urns, found in digging gravel in 1801, at Woodhurst, in the county of Huntingdon, in the possession of lady Burton; communicated by the Rev. B. Hutchinson.

Charles Joseph Harford, Esq. F. A. S. exhibited an antique Lar of Iron, found in the neighbourhood of Henbury Fort, near Honiton, Devon. with a Drawing of the same. See Plate LV. fig. 1 and 2. which is of the same size as the original.

November 19, 1801.

The Rt. Hon. Sir Joseph Banks, Bart. K. B. exhibited Six antient Candlesticks of Iron, of very singular construction, found in cleaning out the bed of the river Witham, near Kirksted, a Cistercian Abbey in Lincolnshire. One of them is represented in Plate LIV.

*Extract of a Letter from the Rev. Dr. Carfrae, Minister of Dunbar, to George Chalmers, Esq. F. R. S. and F. A. S.*

Read November 19, 1801.

I have made every possible inquiry, that circumstances admitted, concerning the Coffins, &c. that were dug up by lord Lauderdale's workmen; and my opinion is confirmed, that the place  
where

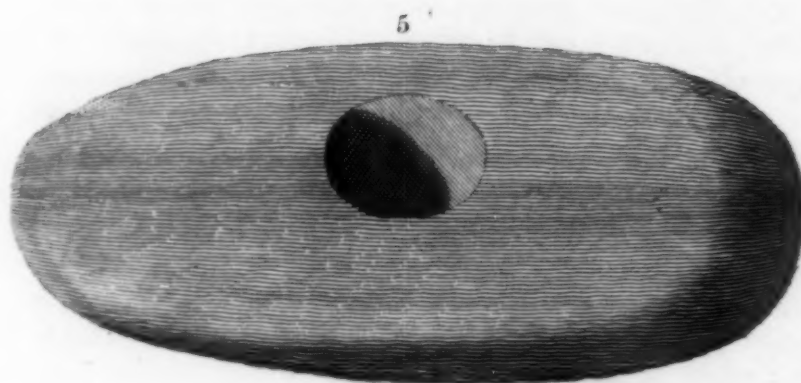
where they were found was the common burying ground of the castle, prior to the erection and establishment of the present church and churchyard of Dunbar: for, although neither history, nor tradition, establishes the date of the castle's erection; yet, it is well known to be of remote antiquity, and long previous to the present church. That it was a common and established burying ground, and belonged to the castle, is probable, I think, from the following circumstances: that its situation was upon the outworks of the castle; that the coffins and bones were numerous, and of all ages, many of them children's; that the place where they were found was a circular piece of ground, inclosed with a stone wall, the foundation of which was still *compleat*, within the surface of the ground, that was levelled: with respect to the coffins, they were all lying east and west, and the materials such as have been generally found in all the tumuli that have been opened in every part of Scotland; consisting of thin broad stones, set on their edges, for the sides and ends, and laid flat for the top and bottom; some of them, however, prepared, as I suppose, for persons of superior rank, were of superior polish, cemented with lime, and adorned with scriptural figures on the lid and ends; these figures were a sun on the east end, and swords, and other ornaments, upon the lid. One of the bodies, in a coffin of this description, seems to have been buried in his clothes, as pieces of leather, like part of his boots, were found within it.

One circumstance seems somewhat unaccountable; that, in a particular place, a great number of thigh and leg bones were found lying together, without the other parts of the human body; this I must leave to the explanation of the antiquary, being unable even to form a conjecture of it. I have only to add, that a good number of stone balls were found, rounded by art, of different sizes, some of them as large as our 24 pounders at present, and others of half that size; some of them are preserved.

January







J. B. B. B.

January 10, 1802.

Thomas Walford, Esq. F. A. S. exhibited a Hammer of Stone, found in a vallum of Clare castle, in Suffolk, five inches long, two and a half inches wide at one end, and two inches at the other. It is figured in Pl. LV. fig. 5.

*Extract of a Letter from the Rev. Mark Noble, F. A. S. to the Rev. John Brand, Secretary.*

Dated January 30, 1802.

"Permit me, through you, to have the honour of laying before the Society of Antiquaries some observations upon a medal or memorial struck to commemorate the death of Charles I. I am the more urged to do this, because it is quite different from any I have seen published upon the dreadful catastrophe to which it relates.

The medal, about the size of a crown-piece, is of silver gilt. Within the inner circle is the monarch's busto, having the profile to the right, uncrowned, with a plain band, in armour, and with a military scarf [g]. The features are much like what his best portraits give. On each side the bust are C. R. Within the inner and outward circle is this inscription. DIVVS CAROLVS BRT: PIVS. On the other side, within the inner circle, is this device. An anvil on which is a diamond, with a hammer lying upon it. Within the two circles it reads +INEXPVGNABILIS + 1648.

[g] See Plate LV. fig. 3, 4.

VOL. XIV.

O O

It

It is impossible to determine by what artist this medal was struck. The workmanship is good, the relief bold. It might have been made in Holland, then famous for medallic artists. I am the more inclined to think it was so, because the device upon the reverse is evidently borrowed from cuts given in several books printed in that country, generally placed as tail pieces to the volumes.

As there is a ring to suspend it by, there can be no doubt but that it was intended to be worn by the partisans of their murdered sovereign."

March 4, 1803.

The Rt. Hon. Sir William Hamilton, K. B. F. R. S. and F. A. S. exhibited a mutilated Head of Stone, discovered in 1797, in the ruins of an old flint wall that fell into the grounds of Mr. Halfhide at Merton in Surry, and which was part of the antient walls of Merton Abbey; when found, the head was painted, and the coronet gilded. It is represented in Plate LVI.

Read March 25, 1802.

*Extract of a Letter from Richard Strachey, Esq. in the Suite of Captain Malcolm, Ambassador from India, to the King of Persia; dated Isfahan, Oct. 9, 1800. Communicated by Sir Henry Strachey, Bart. F. A. S.*

"I wrote last from Shirauz, which city we left on the fourth of September. On the sixth we reached the plain of Merdasht, where





J<sup>d</sup> Basire sc.

*Ancient Head of Stone, from the Ruins of Merton Abbey.*



Arch. Scult. del.

J. B.

*Ancient Head in basso-relievo, found in the ruins of Persepolis.*

Published by the Society of Antiquaries of London.

where we encamped, about a mile from the ruins of *Persepolis*. That day and the next were entirely taken up in exploring this celebrated spot, the grandeur of which far exceeded every expectation I had formed of it. I wished much to bring away with me some specimens of the carved figures, &c. on the walls. The whole edifice, however, being black granite, no tool could make an impression. I also dug with pickaxes, &c. in several places, but had only the luck to meet with the profile figure of an old man's head, with a curiously curled beard and hair, which I have preserved very carefully [h].

A report reached Ispahan before us, that we had discovered an immense treasure by digging at *Persepolis*. This, I imagine, arose from my having gone with lights into a dark cavern, and employing three or four people to dig. The place was said to have been the tombs of some of the antient kings.

This profile, which I dug up myself at *Persepolis*, was the only curiosity brought from that celebrated spot, by our party. I found it close to the staircase which leads up to the *Hall of Columns*, and it must formerly have belonged to one of the figures of the grand procession which ornament the walls of that staircase."

[h] This is represented in Plate LVII. of the same size as the original.





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# ERRATA.

Page 31, for "Nymphfield," read "Nymphafield."

130, in notes, for "Pl. XXXIV." read "Pl. XXXV."

441, in notes, for "Pl. XLV." read "Pl. XLIV."

Note for page 123.—This baso-relievo is very sharply cut on a hard stone.



